

“Satwiki” Gopis. By nature, and as an axiomatic truth, our Lord is the real “husband” of everyone (every Jiva). And those “souls” who have been given the “female” body, for them also our Lord only is their husband, and they should serve the Lord only. If they do not serve our Lord, they will become of “bad character” (VYABHICHARI). Thus, that no “blemish” should attach to them, they should, therefore, serve our Lord only.

In the “worldly” sense, with whomsoever, they are married to, they should regard these men as their “husband” and serve them. This is their highest Dharma or conduct. This service should be done, without any cunningness (or innocent) and if the service is done in a cunning way, this service will not get them the allotted result. All the other duties, for a woman, is sub-servient and supplementary to the primary “Dharma” of serving one’s own husband! This “Dharma” or duty also encompasses service to the in-laws and other relatives connected with one’s husband. Calling the Gopis as “auspicious and benedictory” our Lord says that, “All of you have your in-laws, sisters and brothers-in-law, children and others. You are all fortunate indeed! That is why, I have called you all as “blessed” or “auspicious”! Like you would look after your husband’s family, you should look after the needs of your mother and other maternal family members. You should also look after your children, and make them grow healthy.”

If the husband is not “deserving”? This question is answered through the next verse.

तथापि स पतिः समीचीनो न भवतीति चेत्, तत्राह दुःशील इति.

दुःशीलो दुर्भगो वृद्धो जडो रोग्यधनोऽपि वा ।

पतिः स्त्रीभिर्न हातव्यो लोकेप्सुभिरपातकी ॥२५॥

VERSE 25 Meaning: “Even if your husband is a cruel character,, unlucky, old, foolish, patient or poor, you should not give up these husbands, if the wife is interested to attain “fame” in this world and “happiness” in the next world. A woman can give up a husband only, when he has been excommuni-cated through his blemishful conduct and behaviour by his own clan.

श्रीसुबोधिनी : दुष्टं शीलं यस्य, द्यूतादिदुर्व्यसनवान्. दुर्भगो दरिद्रः. वृद्धः इन्द्रियविकलः. जडो मूर्खः. रोगी महारोगग्रस्तः. अधनो वा, अधनोऽपि भाग्यवाँश्चेत् तदा संभावनया स्त्रीभिर्न त्यज्यते. एवं षड्दोषयुक्तोऽपि स्त्रीभिरनन्यगतिकाभिः पतिर्न हातव्यः. स्पष्टएव विरोधः— षड्गुणो भगवान्, षड्दोषः स इति. पातकी तु हातव्य एव, “भजेदपतितं पतिमि”ति वाक्यात्. किञ्च तत्रापि लोकेप्सुभिः येषामिहलोके परलोके च कीर्त्याद्यपेक्षा तैर्न हातव्यएव, अन्यथा अपकीर्तिर्भवेत् ॥२५॥

SRI SUBODHINI: Husbands addicted to gambling, poor, old, foolish or with disease (incurable) having lost all wealth — even if these 6 types of “blemish” are in one’s husband, a woman (wife) should not give up such a husband, as the “foundation” of a wife (woman) is her husband only. Women, when they see their “poor” husbands, as one, whose luck will make him wealthy, then, through this desire, they do not give up their husbands.

Our Lord has 6 Divine virtues and the “husband” as described here has 6 kinds of “blemish”. Thus the “opposite” nature of both can be seen clearly. The scriptures say, that the husband, who has not fallen from the estimation of his own community, should never be given up. In fact, he should be served properly, whatever is his nature. This is to be done by the wife, who is eager to attain a good name in this world, and welfare in the other. Hence, she should never renounce her husband. She

will get "ill-fame" if she gives up her husband! "Ill-fame" is more sorrowful than one's death.

She, who wants only her "desires" to be fulfilled, for her, there is no "Dharma" standing in her way! This is answered by the next verse.

ननु कामरसे निविष्टमनसां न धर्मो बाधकः, परस्मिन्नेव रसोत्पत्तिरिति, तत्राह अस्वर्ग्यमिति.

अस्वर्ग्यमयशस्यं च फल्गु कृच्छ्रं भयावहम् ।

जुगुप्सितं च सर्वत्र ह्यौपपत्यं कुलस्त्रियः ॥२६॥

VERSE 26 Meaning: "Attachment and relationship to a "paramour" for women of good families, will make them lose their sojourn in the heaven; will bring great ill-fame; is trifle in nature, will entail sorrow and difficulty; will cause fear and anxiety and also cause indictment and condemnation in every way, from everybody."

श्रीसुबोधिनी : हे कुलस्त्रियः, औपपत्यं जारसम्बन्धः तद्रसालमपि बहुदोषग्रस्तम्. तत्रत्यान् षड्दोषानाह. अस्वर्ग्यं परलोकनाशकं, पूर्वं धर्मेण सिद्धोऽपि स्वर्गः तस्मिन् अपगच्छति. किञ्च इहलोकेऽपि यशो दूरीकरोति. चकारात् नरकोऽपि. नापि तत्र रसभोगो महानित्याह फल्ग्विति, अल्पमेव तत्सुखं क्षणमात्रसाध्यं, स्वरूपतो महदपि कालतः परिच्छिन्नमपि. कृच्छ्रमिति कष्टसाध्यम्, नाल्पेन प्रयासेन सिध्यति. अतो बलवदनिष्टानुबन्धि. किञ्च अनुभवकालेऽपि न रसमुत्पादयति, यतो भयजनकम्. शृङ्गारविरोधी भयानकरसः. अतएव 'व्यभिचार'शब्दवाच्यः. मुख्यतया भयानकरसमुत्पादयेत् विशेषतः प्रथमतः. किञ्च सर्वत्रैव जुगुप्सितं सर्वदेशेषु सर्वकालेषु तत्कृत्वा यदि सत्कर्मापि कुर्यात्, ततोऽपि जुगुप्सितो भवेत्. धर्मबुद्धिस्तत्र विचिकित्सैव भवति. अतो बहुदोषग्रस्तत्वात् उत्तमाया नैतद्युक्तम् ॥२६॥

SRI SUBODHINI: "Oh Vraja women, hailing from good families! You should all understand that, although relationship with a "paramour" is pleasant, in the initial

stage, it contains 6 types of "blemish" and is also considered as a "sin". They are the following:

(1) It destroys the welfare in the other world. If this soul was destined to attain the "heaven", because of its past good "Karmas", this act of "relationship" will deprive it, from this "heaven".

(2) The "fame and good name" of this world is destroyed.

(3) The soul attains "hell" due to this "sin".

(4) It gives only "pleasure" for a very small time and is petty in nature .

(5) It is attained with great difficulty and it leads to painful sorrow and problems in the end.

(6) It is condemned by everyone.

Due to fear and anxiety, the "Rasa" in this type of relationship is always incomplete and impure. That is why, this relationship is termed as "prohibited" (VYABHICHA). This is also condemned by everyone, although the person may be doing good and helpful actions of charity etc. Hence, this action is not "Dharmik" or righteous in nature. Hence, men and women from good families do not indulge in this.

Having given "Upadesa" (instruction) in this way, to the Vraja devotees of the "Saguna" (with qualities) nature, the Lord is now, through the next verse, giving "instructions" to the Vraja Gopis of the "Nirguna" nature (those who have gone beyond the three qualities).

एवं सगुणाः प्रबोध्य गुणातीताः प्रबोधयति श्रवणादिति.

श्रवणादर्शनाद्भयानामयि भावोऽनुकीर्तनात् ।

न तथा सन्निकर्षेण प्रतियात ततो गृहान् ॥२७॥

VERSE 27 Meaning: “The devotion to Me, which you can attain through hearing of My glories, Darsan of My form, meditation on My Divine Leelas and Forms and singing the glory of My Holy names and Divine Leelas, will not be achieved by you by just remaining near to Me. Due to this reason, all of you should return to your homes and practice devotion to Me, in solitude.” (i.e. not in My own presence).

श्रीसुबोधिनी : ननु लौकिकदृष्ट्यावेते दोषाः, न तु भक्तिमार्गे परमार्थदृष्ट्यै वा, भवांस्तु पुरुषोत्तम इति चेत्, तत्राह श्रवणादिति. न हि भक्तिमार्गे सम्बन्ध एव कर्तव्य इति शास्त्रमस्ति. भक्तिर्हि नवविधा श्रवणादिरूपा प्रेमरूपा च. स्वतन्त्रपक्षे तु सुतरामेव नापेक्षा. स्नेहस्तु भगवद्विषयकोः अलौकिकः. स एव सर्वाधिको भवति, लौकिकस्तु कामशेषतां प्राप्तिः हीन एव भवति. तस्यालौकिकस्य कारणानि त्रीणि— श्रवणं दर्शनं ध्यानमिति. आदौ श्रवणं भगवद्वाचकानां पदवाक्यानां भगवति शक्तितात्पर्यावधारणम्. तथा सति विषयो व्यावर्तितो भवति, अन्यथा अन्यत्रापि स्नेहः स्यात्. तदनु दर्शनं तदर्थस्यानुभव. कृपया भगवत्साक्षात्कारो वा भगवत्कामार्थः नारदादेरिव. ततो ध्यानं योगेन चिन्तनम्. एतैरेव मयि भावो भवति. स चोत्पन्नो भावः अनुकीर्तनात् स्थिरो भवति. यथायमुपायः शास्त्रीयः साधूयान्, न तथा निरन्तरसान्निध्येन जातो लौकिकः. स हि कामशेष इत्यवोचाम. अतो गृहान् प्रतियात. अतः परमार्थविचारेऽपि न स्थातव्यमिति. तथेत्यत्र प्रकार एव निषिद्धः, न स्वरूपतो महत्त्वं निषिद्धम्. गृहस्थितानां च विहितं भवतीति गृहगमनमाज्ञापितम् ॥२७॥

SRI SUBODHINI: “Oh! Lord! whatever “blemish” which you have described, pertain to the “worldly” behaviour of people and if this is seen, from the point of view of this path of devotion and from the point of “Paramartha” (true and the highest meaning) then, these are not considered as a “blemish”. Why? Because Oh Lord! You are Shri Purushottama”. If the Gopis were to

say like this the Lord replied to them. "In the scriptures, this is not told, as you have just now told; that in this path of devotion, this type of "relationship" has to be achieved! Devotion to Me can be cultivated through the nine ways (hearing, singing, remembering, service to the feet of the Lord, offering flowers, chanting His Holy names, prostrations and respects, serving the Lord, developing "friendship" with the Lord and surrendering oneself fully) like "hearing the glories" of Me and the 10th way is of the form of "love" to Me (PREMA ROOPA). In this independent path of Prema or love to Me, there is no necessity for always having "relationship" with Me. The love, which will develop to Me through your ardent devotion will be always "supernatural" (ALOUKIK). This type of "supernatural" Bhakthi is always the highest. The "worldly" (LOUKIK) relationship, is always based on "desire" and is to be considered, as of the "low" category. This "supernatural" devotion is secured through three main ways viz. (1) Listening and hearing about Me, My qualities and Divine Leelas. (2) Having "Darsan" of My Divine Form and (3) Meditation on My Divine form, Leelas and glories. All the three are explained by our Shri Mahaprabhuji, as follows:

(1) Listening or hearing My Divine Leelas and glories.

"Listening or hearing" means, that the devotee clearly understands and accepts, that the words or sentences, which he hears about our Lord, pertain to the power and purport of our Lord only. When one listens in this way, then this devotee loses interest in the objects and affairs of this "worldly" (LOUKIK) nature. He becomes eager to hear only, about our Lord, and His glories/Leelas! In fact all the objects/affairs become His'. If this "listening" is

not done, in this way, then the "attachment" to all other objects/affairs also continues along with this "low category" (Gauna) attachment to our Lord's glories/Leelas. Hence, listening should be done with great discipline, love and attachment.

(2) Darsan: Whatever has been listened to, with great love and disciplined attention, it's "meaning and purport", should be clearly understood and experienced, in one's inner-mind. This is known as "Darsan or perception". Like our Lord, out of His grace, had given "Darsan of His Divine Form" to sage Narada, and through this, created Bhakthi for the Lord in sage Narada, in the same way, the Lord also gives actual "Darsan" of His Divine Form to the devotee, to whom He has decided to bless with His "KRIPA" or grace. Through this "Darsan", the Lord originates intense devotion or Bhakthi, in the mind of this devotee, for Himself. Here, the Lord actually and fully shows Himself to the devotee with His "Darsan". (SAKSHATKAR).

(3) Meditation (Dhyana): Through "Yoga" the mind should be made stable and one-pointed in the thought of our Lord.

In this way, through these three ways "the devotee gets Bhava or Bhakthi in Me/to Me and this "Bhava" becomes stable and strong, through repeated practices."

This traditional way of being devoted to our Lord is the "best" (UTTAMA), and remaining in the close proximity of our Lord is considered not as the "best". In the former one gets the "worldly" type of love to our Lord, and in the latter way, as it takes the form of "desire". Hence this is not considered as the "best". "I have already told you about this. Please all of you understand this fully

and go back to your homes. Hence, by truly thinking about the real meaning of what I have told you, you should all listen to Me and go back to your homes. Please do not stay here.”

The word “TADA” has been given, in the verse, with the meaning, that none should love our Lord, with the “worldly” Bhava or attitude (LOUKIK SNEHA). In fact the Lord has not denigrated “love or Prema”, which is glorious and great indeed. The Lord has not prohibited it either! What He desired was that one should live in their respective homes and practice devotional acts, as per the scriptures. That is why, the Lord told them to go back to their homes.

[After giving them the instructions to go back to their homes the Lord told them, that they will be able to perform the prescribed acts (as per the scriptures) of devotional practice at home. (“Maryada” way). The independent “Prema or love” based devotion cannot be practiced at home. Thus those Gopis, who are interested in the Prema or love based devotion need not go back to their homes. This inner-meaning and purport has been very clearly brought out by our Shri Mahaprabhuji.]

On hearing this instruction from the Lord, the Gopis did not know as to what is their actual duty, or what to do? They could not understand as to what they should do further. They began to think, that they have all come to our Lord, by giving up their homes, relatives and everything else. If they were to go back to their homes, it will be like swallowing one’s own “sputum” (VAMAN) i.e. what one has already vomited! They also got the anxiety as to how, they can now, not obey, the instructions of our Lord. Thus, they found both the alternatives to be very

difficult to be followed. Then they thought as to whether, unable to decide one way or another, they should give up their bodies? (So that all the problems are solved once and for all). But, immediately they realized that, if they would do this, then, they will be deprived of our Lord's bliss of His Divine self. Thus, they got immersed in this type of anxiety!

एवं तासां गृहगमने बोधिते तत्परित्यागानन्तरं पुनर्ग्रहणं वांताशनमिव मन्यमानाः, भगवद्वाक्यं चानुल्लंघ्यमिति विचार्य, अतिविरोधे उभयानुरोधि-शरीरपरित्यागः कर्तव्य इति निश्चित्य, तत्रापि भगवत्सम्बन्धानन्दाभावादि-तिकर्तव्यतामूढा जाता इत्याह इति विप्रियमिति.

॥ श्रीशुक उवाच ॥

इति विप्रियमाकर्ण्य गोप्यो गोविन्दभाषितम् ।

विषण्णा भग्नसङ्कल्पाश्चिन्तामापुर्दुरत्ययाम् ॥२८॥

VERSE 28 Meaning: "Shri Sukadeva said, "On listening to the most important words of our Lord Shri Krishna, the Gopis got intense desperation and despair. They experienced indescribable anxiety on the loss of fruition of their desires, for which they had (fulfillment) come to our Lord."

श्रीसुबोधिनी : विगतं प्रियं यस्मादिति, उभयथापि प्रियाभावः— किं परीक्षार्थमाह आहोस्विदभिप्रेत एवायमर्थ इति. आसमन्तात् श्रुत्वा वाक्यतात्पर्यं निर्धार्य, सत्यं गमनमेव वदतीति निश्चित्य, अनभिप्रेतत्वेऽपि तत्प्रसवहेतुमलभमानाः गोप्यो नैपुण्यरहिताः गोविन्दस्य स्वामिनः देवभाषितत्वेन अनृतशङ्कारहितमीश्वरवाक्याच्च निर्धाररहितमाकर्ण्य विषण्णा जाताः मनसि परमं विषादं प्राप्ताः. तत्र हेतुर्भग्नसङ्कल्पा इति. तदा परां चिन्तां प्रापुः कथमस्मद्विचारितं भगवद्वाक्यं चैकमुखं भवतीति. सा चिन्ता त्रैलोक्यं व्याप्य चेदं जन्मजन्मान्तराणि च निर्द्धारमलभमाना दुरत्यया पर्यवसानरहिता जाता ॥२८॥

SRI SUBODHINI: The “words” and the “meaning” of our Lord made the Gopis unhappy. They began to think, as to whether, the Lord has spoken these type of words, with a view to test them, or does He really desire, that they should all return to their homes only! On hearing our Lord’s words fully, they tried to understand, the true meaning of His words. They could not understand, as to why He was telling them to go back to their homes, although they understood that, the Lord was indeed, telling them to go back to their homes, in so many words and ways. They were innocent. “Our Lord Govinda’s words are Divine (DEVA VANI) words. Hence, we should never doubt, that He will ever tell a lie. He is Ishwara! The Lord of the Universe! Hence, His words are the words of our Lord! we should not even pass a judgement or opinion on these Divine words. (i.e. we should just listen and obey). The specific reason for this “despair” was that, the Gopis became unhappy, at the non-fulfillment of their “original plan” (Sankalpa-desire). This led to indescribable anxiety also.

The Gopis thought that their “real” understanding of our Lord’s words is impossible or difficult. Neither they could properly decipher the inner meaning and purport of our Lord’s words/instructions. In fact, they thought that even through their “countless births”, they will not be able to properly understand or realize the true meaning of our Lord’s words. In this way, their “anxiety” became many-fold and intense.

The state which the Gopis attained, due to their anxiety is being described in the following verses.

ततः चिन्तया यज्जातं तदाह कृत्वेति.

कृत्वा मुखान्यवशुचः श्वसनेन शुष्यद्-

बिम्बाधराणि चरणेन भुवं लिखन्त्यः ।

असैरुपात्तमषिभिः कुचकुङ्कुमानि

तस्थुर्मृजन्त्य उरुदुःखभराः स्म तूष्णीम् ॥२९॥

VERSE 29 Meaning: "The Gopis, who were extremely unhappy, stood there silently transfixed, with their faces stooped downwards; with the reddish lips parched with dryness, created by anxiety and sorrow; their toes writing and scoring the earth's surface; their tears mixed with dark colleryum, coming down their bosom along with the saffron applied thereon and with a sense of extreme despair."

श्रीसुबोधिनी : चिन्तया प्रथमं मूर्छिता जाताः. ततः मुखान्यववाङ्मुखानि कृत्वा, कमपि स्वमुखं न प्रदर्शयिष्याम इति अवाङ्मुखानि कृतवत्यः. अवगताः शुचः याभिस्ताः, शोकसम्बन्धिन्यो वा जाताः. शुचः श्वसनेन शोकसम्बन्धिना श्वासवायुना शुष्यन्ति बिम्बवदधराणि येषाम् तादृशानि मुखानि कृत्वा चरणेन च भुवं लिखन्त्यः, तथैवावस्था भवतीति भूमिविवरमिव प्रार्थयन्त्यः. उपात्तमषिभिः असैः कुचकुङ्कुमानि मृजन्त्यः तूष्णीं तस्थुः. मुखस्य अवाक्त्वेन भक्तितिरोभावः. श्वसनेन प्राणपीडा, शोकेनान्तःकरणस्य, बिम्बाधरशोषेण कामरसस्य, पद्म भूमिलेखनेन शरीरस्य, असैरिन्द्रियाणां, कुङ्कुमाभावेन कान्तेः, दुःखभरेण आनन्दस्य, तूष्णीं स्थित्या चैतन्यस्य तिरोभावो निरूपितः. केवलं स्थाणुवत् स्थिताः ॥२९॥

SRI SUBODHINI: Firstly they got stupefied through anxiety. Then they put their heads down by thinking, that they cannot now show their faces to anyone. Due to the words of our Lord, they became anxious and their "breath" was accompanied by sorrow and was "hot". Due to this, their "reddish" lips, resembling the red colour of "Bimbha" fruits, which are always wet, were now seen, as having become fully dried up. The Gopis, though the toes of their feet were writing or scoring on the sand/mud of the earth — as if they were praying to mother earth that, "Oh mother, please give us some cave

or hiding place, so that we all will hide ourselves, as we cannot show our face to anybody, anymore."

The dark "tears" (due to coming into contact with the black collerium applied by them on their eyes), were seen "washing" down the saffron paste applied by them on their bosom.

By putting their face down, it appears that their devotion to our Lord, got disappeared. Their "breath" was cool, exhibiting their difficulties; their unhappiness portrayed the sorrow of their inner-mind; their "desire" also had got lost, as seen through the dryness of their, otherwise reddish lips; through the scoring of the earth, with their feet, they conveyed the sorrow of their bodies; through the copious flow of tears, they exhibited the sorrow and pain experienced by their senses; through the "washing" away of the saffron paste, from their bosom, they indicated the loss of their beauty and brilliance; their sorrow indicated the disappearance of the bliss and Aananda; and through their "silence", they conveyed, that they are not conscious at all! "We are standing here merely like the pillars" — this is the message conveyed by the Gopis.

The Gopis, after putting their face down, through sorrow, became silent and peaceful. On seeing this "state", our Lord did not tell anything further. The Gopis began to pray and this is being described by Shri Sukadeva.

एवमपि स्थितौ तूष्णीं स्थितं भगवन्तमालक्ष्य किञ्चिद्विज्ञापयामासुरित्याह
प्रेष्ठमिति.

प्रेष्ठं प्रियेतरमिव प्रतिभाषमाणं

कृष्णं तदर्थविनिवर्तितसर्वकामाः ।

नेत्रे विमृज्य रुदितोपहृतेस्म किञ्चित्

संरम्भगदगदगिरोऽब्रुवतानुरक्ताः ॥३०॥

VERSE 30 Meaning: "The Gopis, on seeing their beloved Shri Krishna, for whose sake, all of them had given up every other type of desire, speaking to them like a person, who does not have any love or Prema at all to them, now wiped their tear-filled swollen eyes (due to weeping) and through halting and pleading words, blended with righteous anger, began to make a prayer."

श्रीसुबोधिनी : भाषणं पूर्वोक्तमेव. अथवा तस्यामप्यवस्थायां "किमिति रोदनं क्रियते, स्वस्था भवत, गृहे गच्छते"त्येव वदति, परं हसन्मुखः. तदा तासां हृदये वाक्यामृतानि प्रविष्टानि सजातीयानि वाक्यान्युत्पादितवन्ति. तदा भगवदुद्बोधिताएव ताः भगवद्वाक्यानि पूर्वपक्षयितुमारेभिर इत्याह **प्रेष्ठमिति.** प्रेष्ठो भवत्येव, स्वसामग्रा तथा सम्पादितत्वात्, परं वदत्यन्यथा, तथा "प्यप्रियमिव प्रतिभाषमाणमि"ति नोक्तम्. न हि कदाचिदपि भगवानप्रियवद्भवति किन्तु **प्रियो** भवति इतरोऽपि भवति, सर्वभवनसामर्थ्यात्. इतरत्वे न प्रियत्वं बाध्यते, यथा जगज्जगदतिरिक्तरूपश्च. तदाह **प्रियेतरमिव प्रतिभाषमाणमिति.** यः प्रियोंऽशः तं न तिरोधार(प!)यति किन्तु वाक्यं न तेन रूपेण वदति किन्तु रूपान्तरेण, तदा तेन सह वादः कर्तुं शक्यइति. न हि फलं क्वचित्साधनं भवति "मां वृणुते"तिवा वदति, परं बलादपि प्रतिबन्धनिराकरणं कृत्वा स ग्राह्यएव. तदाह **कृष्णं** सदानन्दमिति. ननु कोऽयं निर्वन्धः सएव काम्य इति, महोश्चेत्र मन्यते तदा अल्पतरा अपि काम्या इति, तत्राह **तदर्थविनिवर्तितसर्वकामा** इति. तदर्थं भगवदर्थं विशेषेण **निवर्तिताः सर्वे कामा** याभिः. अयमेव काम्य इति निश्चित्य पूर्वमेव सर्वे कामास्त्यक्ताः. काममयश्चायं पुरुषः, यदि त्यक्तोऽपि गृह्येत तदा भगवदुक्तमेव गृहं कथं न गृह्येत? तस्मादयमेव कामो अवशिष्यते. स चेन्न भवेत्, स्वरूपहानिरेवेति निश्चित्य, फले मानमकृत्वा दृढीभूय, रुदितोपहते नेत्रे **विमृज्य** यथास्थानं सर्वं प्रापयित्वा **किञ्चित्संरम्भेण**, वादार्थमुद्यमः **संरम्भः.** भगवान् हि वाक्येन निराकरोति न तु स्वरूपतः. वाक्यं तु निराकार्यमिति तदर्थं संरम्भः. सर्वोऽप्यन्तं गत्वा परावर्तते, परं **संरम्भेण गद्गदा** गीर्यासां, वर्णानां न स्फुटनिर्गमनम्, ईश्वरवाक्यनिराकरणे यतो वाणी बिभेति. एतासां

तु न भयं, यतः अनुरक्ताः. रागो हि भयप्रतिपक्षः, यत्र रागः स्वल्पोऽपि,
न तत्र भयम्. अतः अब्रुवत उक्तवत्यः ॥३०॥

SRI SUBODHINI: Our Lord was telling the same words, which He had spoken to them earlier viz. “Why are you all weeping? Please restrain yourselves and go back to your homes”. But, while telling these words, our Lord had a good smile on His beautiful face. Through this “smile” these words went into the hearts of the Gopis like “nectar” and they also now got ready to speak back to Him in the same way. They made His words, not as axiomatic, but as “friendly” and “loving” as these words were spoken by their “beloved” (PRESTHA). The Lord is their beloved and it is He, who has originated all the materials such as the full moon, the sweet mind, the fragrant flowers, fruits etc. “Although the Lord spoke the “opposite way”, He is not ‘unpleasant or non-loving’ to us — the Gopis thought this way”. Our beloved Lord can never be unloving and unpleasant (APRIYA). He is always pleasant and good. Sometimes, He becomes “unpleasant” also to show, or because, he is omnipotent, in every respect, and is also capable of every type of attitudes. This “seemingly unpleasant” Bhava is shown by Him, to attain His purpose, and this temporary behaviour never affects permanently His nature of being the “beloved and loving” Bhava or nature. Like our Lord has manifested Himself as this universe, (i.e. He is the Universe or Universe is His form) — in it’s physical form, He is also, at the same time of the highest Divine form of SAT-CHIT-AANANDA ROOPA i.e. He is both, the manifested physical Universe and the ultimate truth of Brahman, at all times. Thus, this “physical form” of His manifestation as the Universe does not, in any way, affect His most high and the most exalted

spiritual form of Parabrahman of SAT-CHIT-AANANDA (truth-consciousness-bliss).

In the same way His "unpleasantness" is not affecting His real nature of being the most loving beloved! That is why, Shri Sukadeva has said, "Speaking like one who has no love" — thus the Lord was "speaking like" and He does not make His loving "beloved" nature to get disappeared. We are able to understand, that He speaks sometimes, from "His other non-loving" nature (always with a purpose and motive) so that He can always put forward His "arguments" through this form! If the Lord were not to "put on" this "form of being unloving", how can He argue, how can He disagree or how can he fulfill His own will to do certain things, in His own way?

The "result" can never be the "effort". Please "accept Me" - the "result" (Phalam) never tells anyone! It is for us to overcome all the obstacles on the way in attaining the "result". If the Lord were to ask the Gopis as to "why all of you are so eager to attain Me?" Answering this, the Gopis say that, "Oh Lord! you are "Shri Krishna" — hence of the Divine form of bliss eternally — "Sadaanandaroopa". We should always put efforts to attain You as You are the bliss, Oh Lord! and we should desire to have Your Divine bliss". If it is told to the Gopis, that the Lord is exalted and mighty, hence He may not relent to your plea, "Hence please aspire and desire for smaller and more easily available thing". Replying to this, the Gopis say, "To tell us to desire for smaller things is meaningless now as we have given up all these desires, which were completely fulfilled for us, and we have come with one dominant desire for our Lord Shri Krishna! Let everything go away and let us attain Shri Krishna only — this we have made, as our only "desire" and credo. Why?

The Divine Mother Vedas say, “the Lord is full of love” — this is told by the Vedas, indicating our Lord Shri Krishna only. As we have already completely given up everything for attaining our Lord Shri Krishna, how can we now have a mind to aspire for smaller worldly desire-fulfillment? If we have the desire to go back to our homes, by now, we would have gone back, listening to our Lord’s words. But we are determined to attain our Lord Shri Krishna and from this goal, we will never look back! In our inner-mind we have no other “love” except our love for our Lord Shri Krishna. If we are unable to attain Him, through our intimate relationship with Him, then we should not conclude that our own selves have been affected (i.e. their own selves have been destroyed) and be rigid and egoistic to get, what they desired for.

Having got a determined mind like this, they swiped the tears in their eyes, and got ready to argue with our Lord with a sense of anger! The Gopis clearly understood, that the Lord was not telling all “these words” from His real self. (i.e. He never intended to say this way) and He was just telling only “words” (and not His mind!). Hence they decided to “oppose” and “argue out” the words, which are not spoken by the Lord from His mind! Now the Gopis got ready just to do this! Due to their pent-up anger, they could not speak properly. Their words came in trickles, emotionally charged and unclear! Their “words” were not clear, as they had also fear of contradicting the words of our Lord. But they were courageous, as they sincerely loved the Lord of the universe. In fact pure love destroys all sorts of fear. Wherever there is even a modicum of love, fear is absent there! Now the “loving and attached” Gopis began to say.

वाक्यानां बाधवाक्यानि तावन्ति प्रार्थनाधिक ।

एकादशविधास्तेन तासां वाचो जयन्ति हि ॥ (१)॥

KĀRIKA 1 Meaning: "The Lord had spoken to the Gopis, by way of "Upadesa" instructions in 10 verses. These 10 verses were contradicted by the Gopis, equally through 10 verses. This is subject matter of prayer (made to our Lord). Hence the words of the Gopis became victorious (JAYAM) over those of the Lord's!

The Gopis began to say that when "we came first, the Lord had "welcomed" us profusely and had told us "Oh very fortunate Gopis, it is good that you have all come. Did the Lord say these "welcoming" words, through His mind, which wanted us to go back to our homes, or did He actually mean His words to convey that "You have all come to Me". Well done!

If the Lord had really meant to say that we should all go back to our homes, then the actual words spoken by His are very cruel indeed! As his "welcome" has led to this debacle for us! "If Shri Krishna were to say, "what can I do?" The Gopis say that, "if what is desired by us is not possible, then what should we do?"

"If You Oh Lord! were to say as above, then please listen to our prayer".

यद्भगवता प्रथममुक्तं "स्वागतं वो महाभागा" इति. यद्यपि भगवता वयं स्तुताः तथापि प्रेषणाभिप्रायेण न तु स्वस्मिन्नागता इति, तथा सति नेयं स्तुतिः किन्त्वतिक्रूरं वचनम्, अनिष्टपर्यवसानात्. नन्वशक्ये किं कर्तव्यं, तत्राह मैवं विभो इति.

॥ श्रीगोप्य ऊचुः ॥

मैवं विभोऽर्हति भवान् गदितुं नृशंसं
संत्यज्य सर्वविषयांस्तव पादमूलम् ।

प्राप्ता भजस्व दुरवग्रह मा त्यजास्मान्
देवो यथादिपुरुषो भजते मुमुक्षून् ॥३१॥

VERSE 31 Meaning: “The Gopis said, “Oh Lord! You should not have spoken such cruel words! We have renounced everything, in every way, and have come to surrender to your lotus feet! Oh! You are really cruel indeed! Please do not give us up! please treat us in the same way, as the Lord of the Universe would treat the souls, who are eager for “liberation” (MOKSHA).

श्रीसुबोधिनी : भवान् सर्वमेव कर्तुं समर्थः. समर्थश्चेदन्यथा वदेत् नृशंसमेव भवति, दयायां विद्यमानायां न वदेदिति. यच्च भगवतोक्तं “व्रजस्यानामयमि”ति तदस्माकं नोद्देश्यं, यतः सर्वविषयानेव संत्यज्य तव पादमूलं प्राप्ताः. अनेन त्यक्तार्थपरिग्रहो अनुचितो नापि जारत्वेन समागतमिति निरूपितम्. एकादशेन्द्रियाणामपि विषयास्त्यक्ताः सवासनाः. तत्र विनिगमकं तव पादमूलं प्राप्ता इति, अन्यथा पादमूलप्राप्तिरेव न स्यात्. यदुक्तं “ब्रूतागमनकारणमि”ति तत्राहुः भजस्वेति. अन्यत् कर्तव्यमिति चेत्, तत्राहुः हे दुरवग्रहेति. दुष्टोऽयमवग्रहः आग्रहः यद्भजनं न कर्तव्यम् अन्यत्कर्तव्यमिति; यथा जीवानाम्. ते हि सर्वं कर्तुं वाञ्छन्ति, न भगवद्भजनम्. यथायमाग्रहो जीवानां दुष्टः तथात्रापि भवितुमर्हति, “ये यथा मां प्रपद्यन्ते” इति तु नास्ति. यदि तदभिप्रायेणैव तथा, तदा मा त्यजास्मान् अस्माभिर्न त्यज्यत इति. एतच्च भजनं न विषयवत् किन्तु प्रकारान्तरेणेति विशेषतो वक्तुमशक्ताः दृष्टान्तेनाहुः देवो यथेति. देवो हि सर्वानेव भजते, अन्यथा शास्त्रं व्यर्थं स्यात्. तत्राप्यादिपुरुषो देवः पूर्वकाण्डेऽपि भजनं सार्थकं, सुतराम् उत्तरकाण्डे. आदिपुरुषस्तु सेव्यएव भवति, देवश्च. न हि देवभजनं व्यभिचारजनकं भवति, पुरुषान्तरभजनेऽपि प्रथमभर्ता विवाहितो अभजनीयो भवति. अनङ्गीकारस्तूचितो नत्वभजनम्. एतेन स यथा स्वातिरिक्तभजनं न सहते, तन्निवृत्तिपूर्वकमेव स्वभजनं संपाद्य स्वयं भजते, तथा त्वयापि कार्यम्. अतस्तत्र प्रेषणं तवाप्यनुचितमिति ज्ञाप्यते. किञ्च यथा मुमुक्षून् भजते भगवान्— आत्मीयत्वेन परिगृह्णाति, आत्मतया स्फुरति, स्वानन्दं तेभ्यः प्रयच्छति “एष ह्येवानन्दयाती”ति श्रुतेः. “स्वाप्ययसम्पत्त्योरन्यतरापेक्षमाविष्कृतं ही”ति न्यायेन भगवान् तदर्थमात्मानं प्रकटीकरोतीति मुमुक्षून् भजत इत्युक्तम्.

अन्यथा मुमुक्षवएव भगवन्तं भजन्ते, न तु भगवान्. अतः फलद्वारा भजनम्.
 यथा तेऽत्र पुनः पूर्वावस्थां न सम्पादयसि, सततं स्वस्मिन्नेव स्थापयसि, तथा
 अस्मदर्थमाविर्भूय स्वानन्देन वयं योजनीया इति एतत्कर्तव्यमित्यर्थः. (एतेन
 प्रार्थनया सकृदङ्गीकृत्य तूष्णींभावपक्षो निरस्तः. अग्रे
 गृहगमनाज्ञापन-गृहस्थितिसम्पादनादिकं तु रसपोषायैव, न तु गृहार्थमिति
 ज्ञेयम्) ॥३१॥

“You are capable of doing everything. Even after being “omnipotent” if someone was to say “What should or can I do? This task cannot be done or it is difficult to do this” — then, this saying is without any compassion or is very cruel indeed! The person, who has compassion will not speak such cruel words. Oh! Lord! You had asked us as to whether everything was right in Vraja? We have no more connection with Vraja, because, we have come, after renouncing all types of relations with Vraja, in every way. We have come to your lotus feet, as we are fully aware THAT WITHOUT GIVING UP ALL OBJECTS AND DESIRES, WE CANNOT ATTAIN OR COME TO YOUR LOTUS FEET! Hence, whatever we have given up, already it is not right to accept them back! Please do not understand that we have all come to You with the Bhava or attitude of a “paramour” as we have no desire to fulfill our “lust”, as we have given up all desires, along with it’s “roots” (Vasanas) and all our senses are, without any desire for any type of fulfillment. The proof of this, is that we have now attained Your Holy feet. WITHOUT GIVING UP ALL DESIRES, NONE CAN COME NEAR TO YOU!

Oh! Lord! You had asked us the reason for our coming to You? The answer is, “Please love and serve us” — if You were to say that, “I am not prepared to serve, you and I am prepared to do anything else, you may ask

Me to do". Replying to this, the Gopis say, with anger, that, "Your saying like this is bad and reprehensible indeed! — You are telling us like ordinary Jivas or human beings. How? When the Jivas indulge themselves in many tasks, out of desire, then, they never express any difficulty in doing, what they are actually doing or want to do. But when they are told to do "Seva" or service to our Lord, then they come out with a veritable number of difficulties and problems. They ask, as to how can they do this "Seva" to our Lord? They emphatically exhibit their incapacity to do this "Seva" to our Lord! "Oh Lord! You also are behaving like a human being with a "wrong desire" (DURAGRAHI)! Why are You not keeping your promise, as given by You, in the Gita, when You told "I also serve My devotee in the same way, as he serves Me". Have you forgotten this Oh! Lord! if you have not forgotten your own words, then Oh Lord, please do not give us up, as we have not given You up at all!

What we are seeking as "Seva" from you, is not like the "worldly love of desire" or enjoyment of the senses. It is supernatural blessings of your Divine bliss or Aananda". By realizing that they were not capable of making the Lord understand their mind, they are now giving an example of the Lord, who also serves all His devotees, by giving them "results" of their actions, and, if the Lord was not to do this, then the sayings of the scriptures would become meaningless. Following the "division of action or Karma" (POORVA MIMAMSA) of the Vedas, if one undertakes to perform rituals/sacrifices, then the presiding deity, confers the respective benefits. In these "presiding deities" also, our Lord is present as the "controller" — as all "results" are conferred for all types of actions, by our Lord only! In the same way, in the

“division of Jnana” (UTTARA MIMAMSA) of the Vedas, (which speaks of the twin paths of Jnana and Bhakthi), our Lord Himself, bestows the result of the devotees’ devotional or other spiritual practices! Hence, the Lord Shri Purushottama, who is the primordial Lord, is indeed, always worshipped by everyone. No one calls worshipping a “deity” (DEVA) as worshipping a “paramour”, when our Lord is there, as their own inner-soul only. Our Lord is DEVA OF ALL DEVAS!

Now giving the worldly example, it is said, if a woman has relations with a paramour, then does it make her incapable of having the same relations with her own husband? She can, but the husband can give her up – but she can have relations with her husband, and this is not prohibited. In this world, like a husband, who is able to end the relations of his wife, with a paramour, gets his wife released from this relationship and lives again with his own wife. “Oh Lord! You should also do likewise. Please do not send us back to the “paramour”. Our husbands are not the real husbands for us. For all Jivas or souls, You Oh Lord! are the real “Pati” or husband – You are the first real Pati or husband – You are also the Lord of the Universe! (DEVA – meaning, He who is playing always with His creation). In fact Oh Lord! it is You, who have become this universe, with a view to play with yourself, with so many different forms and names (as per the “authority” of the Jeevas determined as per their “actions” (Karmas).)

HENCE FOR THE JIVA OR THE SOUL, TO SPORT WITH THE LORD IS INDEED APPROPRIATE, AS OUR LORD HAS BECOME THIS UNIVERSE AND ALL IT’S BEINGS (INCLUDING THE SOULS/ JIVAS).

Our Lord told them, "What should I do to please you all? To this, the Gopi says, "Like You Oh Lord! look after and serve your devotees, who are eager to attain You (those who seek liberation), considering them as your own "Atma", they also in turn regard You, as their own "Atma. You then bless them with your own Aananda or bliss. That is why, the mother Vedas says, "This Paramatma only blesses with bliss (Aananda)". (ESHA HYEVAANANDAYAATI). In the Brahmasutras, it is said that, (1) deep sleep (SUSHUPTHI), (2) MUKTHI (liberation) — in any of these two states, our Paramatma manifests Himself. Thus as per this "Sutra" (aphorism), it is proved that, our Lord manifests Himself for the sake of His devotees, who aspire for "liberation" and He serves and blesses them by giving them His own bliss. If this result is not given by the Lord, then one should conclude that the "aspirants for liberation" only serves or worships our Lord and the Lord doesn't serve or worship them in turn! But this is not possible, as the Lord does give the result as He is the "SARVA KARMA PHALA PRADATA" (bestower of the results of one's actions). In fact the Lord establishes these liberated Jivas in Himself only. "Hence Oh Lord, please manifest yourself, for our sake and also and bless us, with the bliss of your Divine self i.e. please give us your Aananda, and in this way serve us through loving us!"

The Gopis, through this prayer, told the Lord that, after accepting them once, He should not then remain silent like a stranger, as they considered this as very inappropriate. In the future the Lord is going to tell them to go to their homes and remain at their homes, with the intense Bhava of "separation" (VIYOGA) and "make your love for Me grow and sustain it".

यत् पत्यपत्यसुहृदामनुवृत्तिरङ्ग
स्त्रीणां स्वधर्म इति धर्मविदा त्वयोक्तम् ।

अस्त्वेवमेतदुपदेशपदे त्वयीशे

प्रेष्ठो भवाँस्तनुभृतां किल बन्धुरात्मा ॥३२॥

VERSE 32 Meaning: “Oh beloved Lord! You have told us, as You are the Lord, who really understands the nuances of “Dharma” (righteous conduct), that it is the duty of women to serve their husbands, children and relatives. This “Upadesa” (instruction) given by You oh Lord! will get completely fulfilled in You only, as You are the Atma, beloved loving self, friend (husband, children) relative of every embodied being”!

श्रीसुबोधिनी : यदपि भगवतोक्तं “स्त्रीणांस्वधर्मपरित्यागोऽनुचित” इति, अतः “एषा रजनी घोररूपा, नेह स्त्रीभिः स्थेयमि”ति, तत्राप्याहुः यत्पत्यपत्येति. पतिरपत्यानि सुहृदश्च, एषामनुवृत्तिः स्त्रीणां स्वधर्म इति धर्मविदा त्वया उक्तम्, बहिर्मुखा हि धर्मशास्त्रज्ञाः— शारीरमेव धर्म स्वधर्ममाहुः नत्वात्मधर्मं भगवद्धर्मं वा. यतस्ते अनात्मविदः. तथा धर्मविदैव त्वया नत्वस्मान् विचार्य आत्मानं वा त्वयोक्तम्, तस्याप्यस्माभिर्विषयनिर्धारः क्रियते, न तु दूष्यते. तदाहुः अस्त्वेवमेतदिति, “स्त्रीभिः स्वधर्मः कर्तव्य” इति यदुक्तं तदेवमेवास्तु. नहि पत्यादयः धर्मस्वरूपं नाप्याधारः किन्तु निमित्तम्. स च धर्मः अनुष्ठीयमानः प्रमीयमाणश्च भवति. अनुष्ठीयमाने पुत्रादयो निमित्तं, प्रमीयमाणे गुरुः. अतः सा अनुवृत्तिः प्रथमतो गुरावस्तु, अन्यथा स्वधर्मो ज्ञातएव न स्यात्. न च भगवद्वाक्यमनुवादकं, पूर्वमस्माकं धर्मज्ञानाभावाद्, अन्यथा तदेव क्रियेत. नापि सेवाव्यतिरेकेणायं धर्मः स्फुरति, अन्यथा वचनमात्रेणैव गतं स्यात्. अत उपदिष्टस्य सिद्ध्यर्थं सेवां कारय. उपदेशस्य पदमाश्रयः कर्तैव भवति. अङ्गेति कोमलसम्बोधनात् नास्माभिः प्रतिकूलतया निरूप्यते. किञ्च स्वधर्मा अनेकविधाः—स्वापेक्षयोत्कृष्टविषयाः समानविषयाः हीनविषयाश्च. तत्र पूर्वपूर्वधर्मप्राबल्यम्, यथा स्त्रीणां पतिपुत्रादीनां स्वसमानानां सेवा धर्मः एवं स्वनियामकस्येश्वरस्यापि अनुवृत्तिर्मुख्यो धर्मः,

अन्यथा तत्प्रेरणाभावे पतिसेवादौ न प्रवर्तत. अतः प्रकृतेऽपि भवानीश्वरः अन्तर्यामी. तादृशोऽपि भूत्वा पतिपुत्राद्यर्थं न प्रवर्तयसे किन्तु स्वसेवार्थमेव प्रेरयसि, अतो वाक्योक्तधर्मसिद्धयर्थमपि भवानादौ सेव्यः. किञ्च धर्मो धर्मिमूलः, तदविरोधेन कर्तव्यः, फलार्थं च कर्तव्यः. अन्यथा चेद्, अनिष्टेऽपि पुरुषं प्रवर्तयन् अनाप्तः स्यात्. अतएव धर्मशास्त्रे प्रियत्वात् शरीरस्य तदनुरोध उक्तः. “द्रव्यसंस्कारविरोधे द्रव्यं बलीय” इति न्यायाच्च. तत्कस्यचित् प्रियो देहः, कस्यचिदात्मा, कस्यचित् परमात्मा, कस्यचिन्निर्वाहको. भवाँस्तु सर्वरूपो भवति, यतो अत्यन्तं प्रेष्ठः परमप्रेमास्पदमानन्दः बन्धुर्देहनिर्वाहकश्च. किञ्च न केवलमस्माकं किन्तु तनुभृतां सर्वेषामेव देहधारिणाम्. (“भवाय नाशाये”त्यत्र त्वया दत्तमेव शरीरं त्वद्विचारितप्रयोजनार्थं जीवो गृहीत्वा तिष्ठतीति निरूपितम्. अतः स देहः भगवदीयः भगवतैव स्थापितः तस्मै निवेद्य, तदनुपयोगे जाते पश्चादन्यस्मै देयः. चेतनो हि प्रेर्यः. अतो यावद्भगवदुपयोगं ज्ञास्यति तावन्नान्यस्मै दास्यति, बोधितोऽपि.) यतस्तनुभृतां त्वमेव प्रेष्ठः. प्रेष्ठाय च देयं प्रियं वस्तु. अत्रार्थे किलेति प्रसिद्धिरेव प्रमाणम्. किञ्च न केवलं देहदाता किन्तु बन्धुरपि, येन प्रयत्नेन शरीरं बिभर्ति स बन्धुः, आत्मा धारकश्च. अतो अन्तरङ्गबहिरङ्गन्यायेन नित्यानित्यन्यायेन वा भवत्सेवैव मुख्या. यदा पुनस्त्वदनुपयोगः, तत्रापि चेत्तथा प्रेरणं, तदान्यस्मै दास्यामो नान्यथेति, धर्मिविचारो धर्मादप्यधिकः. एतच्च त्वदनङ्गीकृतं सर्वमेव विरुद्धं भवतीति प्रार्थ्यते अस्त्विति. सर्वरूपत्वात् त्वमेवसेव्य इति वा. अन्यत्र एकदा सर्वसेवा प्राप्ता अंशतो बाधिता स्यात्, विनिगमनाभावाच्च. अनेन स धर्मोऽपि न भवति यः कालादिना बाध्यते अशक्यश्च भवति. न हि प्रमाणं विरुद्धं विधत्ते. अतःपत्यादिसेवाविधायकं च शास्त्रं त्वत्सेवामेव विधत्ते. अतो अनुवादपक्षे स्वतन्त्रविधानपक्षे वा भवत्सेवैवोचितेति भावः ॥३२॥

SRI SUBODHINI: The Lord had told, that women should not give up their “Dharma” (duties). He further told that “this is a dark night, you all should not stay, in the night, with another “male”! On this, the Gopis say that serving one’s husband, children and relatives, is

indeed the duty of an ideal woman. The people who have laid down these rules in the "Dharmasastras" have very correctly told about this, as pertaining to one's body only as these law-givers were "externally-oriented" (BAHIRMUKHA). They have not described the "Dharma of one's Atma" or the "Dharma of our Lord" (ATMA DHARMA AND BHAGAVAT DHARMA) — because these authors were not "Atma Jnani" or have not realized their "Divinity". The law givers of Dharma have laid down the rules, as per the requirements of this life in the world, and they have not spoken for the devotees or lovers of our Lord!

"We are only deciding the value of these rules of conduct and not condemning them. Oh Lord! You have told that women should discharge their duties properly. We agree totally with this, and everyone should do likewise".

"Husband" and other "relations" do not represent the "Dharma" itself (value) but they are dependant on the "Dharma" and are only "instruments" of Dharma. This "Dharma" is of two kinds. (1) That which can be brought into action — this is the "Dharma" — which should be observed. In this "Dharma" children and others are "instruments" or "cause" (NIMITHA). (2) The "Dharma" which should be known and realized through loving dedication. Here the "instrument" or the "cause" is one's spiritual Guru or preceptor. Hence, here, at first, "Seva" or service is done to the Guru. If this is not done, none can attain Jnana and due to this, the knowledge about "Dharma" also will become absent. Without the knowledge of "Dharma" how can anybody follow the rules thereof? Our Lord's words are not lower in category. They are most important and "priority" is given to our Lord's words only. "We did not have the knowledge of

Dharma, before we were given the “Upadesa” (instructions) by the Lord. If we had this knowledge, we would have practiced the same. Even the “Dharma” now being instructed by our Lord, cannot be observed, without doing “Seva” or service. If we, by just listening to the sound of advice, can get the knowledge of Dharma (without doing service) then we would go back to our homes. Hence, for the purpose of right understanding and fruition of the “Upadesa” (instructions) now being given to us, oh Lord! who is our Guru, please permit us to do Seva to Yourself first. The one who gives the “instruction” is the Guru, and through the Seva of the Guru only, the instructions will get successfully implemented in our lives.”

“Oh! Beloved” (Angha) – the Gopis call the Lord, tenderly using this sweet word. The Gopis indicated that “whatever we are now saying is not against your instructions. Performance of one’s own duty is done through many ways. Sometimes the subject on hand may be of an exalted status, sometimes of one’s own stature and sometimes of the lower category also. It is the duty of women to do Seva or service to their husbands, children etc. In this way, the Seva or service to our Lord, who is the controller of one’s life, also is of paramount value and importance for everyone. Why? Because our Lord, Ishwara, is the highest and “best”. Hence, the Lord is the most “important”. If the Lord does not inspire us, one will not be able to even discharge one’s duties to one’s husband and others.

“Although Oh! Lord! You are now in this most beautiful manifested form, even then, You are the Lord of the universe (Ishwara) and the “indwelling Lord” (ANTARYAMI) of everyone. In spite of this, You have not given us, the inspiration to do Seva or service to our

husband and others. You have given us the inspiration and intense desire to serve You only. In view of this, with a view to fulfill the truth of your words, we should all do Seva or service to You first. In the discharge of some other duties, the root of such Dharma is the "Dharmi" only (the symbol of Dharma) and hence, one should take care not to do any action, which will go against this "Dharmi" (against the Lord). Thus Dharma is practiced to attain the "results" or Phalam. If this is not done, the results will be the opposite. Hence, in the Dharmasastras, rules are specified that, one should do one's actions, on the basis of this "body" being regarded as "dear" (Priya) and that is why, the entire emphasis has been given to the welfare of the body.

Where "Dharmi" (material) and "Dharma" (action) are seen as opposing each other the "Dharmi" is considered as more important; everybody loves one's own body but very few love their own "Atma" – and again only very few love the Paramatma – our Lord! "But Oh Lord! You are the "beloved" – who loves most giving your own bliss and Aananda! You are present in all these forms. You are the relative, You are our Atma, You are the indwelling ruler also. Not only this, Oh Lord! You are not the "beloved" of us only, but You are the basis of the highest love for all the embodied being and also their loving refuge! [Through the verse "BHAVAYA NASAYA" (for the mitigation of this ocean of births and deaths) it has been clearly stated that, the body has been given by the Lord to the Jiva, for the purpose and goal, as determined by our Lord, and the Jiva keeps this body as per the Lord's will. Thus the body is BHAGAVADIYA – belonging to our Lord- of the Lord and is established by our Lord only. Hence, it is necessary to give this back to

our Lord as “NIVEDAN” (consecrated Prasad). If this is not useful for our Lord only, then this body can be used for others. The soul gets inspiration to give and use this body for the sake of our Lord only – whatever may be the persuasion, influence or temptation from others! IT IS NECESSARY THAT OUR BELOVED LORD ONLY SHOULD BE GIVEN WHAT IS LIKED BY HIM – OURSELVES ENTIRELY!

“Oh Lord! it is not just, that You have given us a body to all of us; You have also, by putting efforts, protected our bodies for such a long time, and that too, during all of the births! Hence, You are our real friend and relative! As You are the basis of our body, You are our Atma also! Thus considering every aspect of one’s life (and also the rules regarding the inside/outside facets of truth of our existence and of the permanency and the non-permanent nature of our Lord and other substances respectively) WE SHOULD REMEMBER THAT SERVING OUR LORD IS THE MOST IMPORTANT DUTY FOR A SOUL!

“If this body, Oh Lord! will not be useful for You, then, as inspired by You, we will give this body for the use of others. But, if it is your will, then we will not give this body for anyone else, although, it may not be useful for You! We consider You, the “DHARMI” is more special and important than “Dharma” (rules of right conduct). In other words, we are not concerned if “Dharma” gets lost, for us –but we are fully concerned and eager to have You, Oh Lord! (The Dharmi) with us, at all times! If You do not accept us, then all of us will get fully destroyed. Hence, we are praying to You who is in every form, having become all these forms. You are the only one worthy of being served, by all of us!”

"Oh Lord! as You have become all these forms, service or Seva to our husbands and others get automatically done, through your Seva or service — as You are the "Atma" in our husbands and others. The vice versa is not true! As serving the husband and the son or all the others is not simultaneously possible, at the same time! Thus the limitations of "Time" (Kala), place (Desa) is present, in the performance of all other kinds of "Dharma" or duty! Where there is a "limitation", "Dharma" cannot be performed properly and fully! That which is "impossible" to be performed (or incapable) is also not "Dharma". The Dharmasastras and other scriptures, never say anything which is contradictory. Hence, ultimately, all these scriptures emphasize only that You should be served at all times DUE TO ALL THIS IT IS OUR LORD ONLY, WHO SHOULD BE SERVED AT ALL TIMES!

The ideal wife always, by herself wants to serve her husband and this is provided for in the Dharmasastras. But if the wife serves the husband, due to the provision of this Sastra or scripture, then it becomes an ordained discipline (NIYAM VIDHI). But, although it is ordained by the scriptures, and also is the desire of an ideal wife (i.e. to serve one's husband), it still remains, that the one who is being served is our Lord only, who has become, both the servant and the served! Now, at the present situation, our Lord is the "Guru" who has given the Gopis, the "Upadesa" (instruction) and our Lord, hence, should be served first! Then only the knowledge about one's true "Dharma" will get fully established in oneself!

After describing the words of the Gopis of the "Rajasik" nature, Shri Sukadeva is now dealing with the words of the "Satwik" Gopis in the next verse.



VENUGOPALA

Photo Courtesy - Ms. Pushpa Raju and Shiela Arts Gallery, Chennai

एवं राजसीनां निरूप्य सात्त्विकीनां निरूपयति कुर्वन्ति हीति.

कुर्वन्ति हि त्वयि रतिं कुशलाःस्व आत्मन्

नित्यप्रिये पतिसुतादिभिरार्तिदैः किम् ।

तत्रः प्रसीद वरदेश्वर मा स्म छिन्द्या

आशां धृतां त्वयि चिरादरविन्दनेत्र ॥३३॥

VERSE 33 Meaning: "Oh! Lord! as You are the Divine "Atma" in everyone, intelligent persons, shower all of their love only on You, on a continuous basis, being their own "Atma". What gain is there, in loving husband, children and others, which always gives us sorrow and pain only! Hence, Oh Lord!, Who is the Lord of those who can confer boons! Oh! Lord, with the lotus eyes! Please be compassionate to us and be gracious, so that, all our desires, nurtured for so long by us, in our hearts, get fulfilled through You — please do not break our inner-desires."

श्रीसुबोधिनी : यद्यप्युक्तं "मातरः पितर" इति, "मा कृद्धं बन्धुसाध्वसमि"ति, तत्किमिदं प्रथमतयास्माभिरेव क्रियते आहोस्विदन्येऽपि कुर्वन्ति? तत्रापि किमधमाः मात्राद्यनुवृत्तिं कुर्वन्ति आहोस्विदुत्तमाः? उत्तमा अपि त्वत्सेवायामशक्ताः आहोस्वित् शक्ता इति विचारणीयम्. अस्मिन्नर्थे निर्णायकं महतां चरित्रमाहुः ये त्वात्मनि कुशलाः आत्महितार्थिनो, न तु देहेन्द्रियाणां, ते त्वय्येव रतिं कुर्वन्ति, स्नेहेन हि क्रिया भवति, भगवत्कृतमेव जीवगामि भवतीति. तदुपपादितं "तच्चात्मने प्रतिमुखस्ये"त्यत्र. प्रीत्या च सेवा भवति. यदि पुत्रादिसेवापि धर्मः स्यात् तदा पुरुषार्थत्वेनात्मपर्यवसायिनी स्यात्. कुशला इत्यनेन तेषां कौशलमेतत्. प्रवृत्त्यपेक्षया निवृत्तिरुत्तमा, इन्द्रिय(यं)दमनसामर्थ्याभावएव अन्यगामि कर्तव्यं, "यतो यतो निवर्तते"त्यत्र निरूपितम्. निरुद्धानीन्द्रियाण्यात्मगामीनि भवन्ति. तत्राप्यात्मगामीनि तदैव भवन्ति यदि त्वदर्थमुपयुक्तानि भवन्ति. अतः केवलनिग्रहकर्त्रपेक्षया ये त्वयि रतिं कुर्वन्ति ते कुशला इति हिशब्दार्थः, त्वयीत्येकवचनेन च

पूर्ववदेकत्र सर्वसंभवो निरूपितः. किञ्च भवान् **स्वात्मा** स्वरूपभूतः, नत्वध्यासन्यायेन तथा जातः. किञ्च प्रियस्य हि सेवा कर्तव्या, स चेत् प्रियः कालपरिच्छेदो न भवति. स भवानेव. अन्यथा जारसेवापि धर्मः स्याद्, जन्मवत् दिनस्यापि परिच्छेदकत्वात्. किञ्च **पतिसुतादयश्च** न धर्महेतवो भवितुमर्हन्ति, यतः **आर्तिदाः**. न हि धर्मनिमित्तानि कदाचित् दुःखदानि भवन्ति, अन्यथा संसारो न स्यात्. अतस्तैः किं तेषां भयमस्तु अन्यद्वा, न तैः किञ्चित्प्रयोजनमित्यर्थः. परमेकमेव प्रार्थनीयं, यदभावे सर्वं शास्त्रं युक्तिश्च व्यर्था स्यात्. तदाहुः तत् तस्मात् **प्रसीद** त्वं प्रसन्नो भव. त्वदप्रसादादेव लोका भ्रान्ताः दुःखहेतुष्वपि प्रवर्तन्ते. ननु किं साधनं प्रसादे भवतीनामिति चेत्, तत्राहुः **वरदेश्वरे**ति. ये हि वरान् प्रयच्छन्ति ते लोकानां क्लेशं ज्ञात्वा, यतो दयालवो, अन्यथा तपसि क्रियमाणे वरं न प्रयच्छेयुः. तेषामपि **त्वमीश्वरोऽतिदयालुः**. तद्द्वारापि सर्वेषां दुःखशमनं करोषि. अतो वयं क्लिष्टाः. क्लेशा एव साधनं तपोवत्. निषिद्धप्रकारस्तु यद्यत्र कश्चन भविष्यति, स न कर्तव्यः. ननु यथैतावन्तं कालं पतिसेवा कृता एवमेवाग्रेऽपि कर्तव्या, प्राप्तत्वात्, गौणमपि कर्म समारब्धं समापयेदिति, तस्मादविचार्यैव पतिसेवां कुरुतेति चेत्, तत्राहुः **मा स्म छिन्द्या आशां धृतामिति**. नास्माभिः पतिसेवा कृता तदर्थं वा स्थितम्. त्वदाशया स्थितं, मध्ये स्थितिनिर्वाहार्थमेव तदङ्गीकारः. इदानीं चेत् समागतानामभिलषितार्थो न सिध्येत्, तदा आशा भग्ना भविष्यति. तस्यां गतायां प्राणाएव गमिष्यन्तीति. अतएव केनचित् स्त्रीहृदयज्ञेन निरूपितम् “आशाबन्धो हृदयं रुणद्धी”ति. एतस्य मूलमपि स्त्रीशास्त्रे भविष्यति. **चिरात् त्वय्येव धृतां**, तस्यां छिन्नायाम् अवलम्बनाभावाद् अधःपतिष्याम इति. **स्मेत्ययमर्थः** प्रसिद्धः. **अरविन्दनेत्रे**ति सम्बोधनं दृष्ट्यैवाप्यायकत्वं निरूपयति. (आशाहेतुरप्यनेनोक्तः, तापहारकदृष्ट्या दर्शनाद्, भावोद्धारिण्याएव तथात्वात्. इयदवधि जीवनमप्यतएवेति भावः.) ॥३३॥

SRI SUBODHINI: “You have told us Oh! Lord! that, as our parents will search for us, we should go back to our homes. We should not give them pain and sorrow. Has this been done (coming out of our homes) by anyone else before or is it that we have only done, as the first

instance? Moreover, please also tell us whether this “Seva” to one’s relatives is done by the “highest” (Uttam) category of persons or by the “lowest” category? (Adham). We should also decide, whether these “highest” category of people are capable of doing “Seva” to You or not capable? All these factors will be determined through a study of the lives of great and noble Mahatmas”. The Gopis say that, intelligent noble souls, are always desirous of attaining the benefits for their “Atma” only and they have no desire for the pleasure and happiness of their body and the senses. “Hence, Oh Lord! they shower all their love only on You fully and exclusively”.

Through “Sneha” (love) only, the Seva or service of our Lord can take place. This same “love” done for our Lord gets reflected, as the love of the Lord to the devotee.

Seva can be done only through one’s love or being attached (Priti). If by serving children and others, one is able to attain the result of one’s Divine Atma, then it is good. But this does not happen. That is why, the noble Mahatmas, do not concern themselves with the Seva of children etc. but engage themselves, with love, in performing your “service”. This is the “intelligence or cleverness” in them! They have realized that “detachment” (NIVRUTHI) is better valuable than “action” (PRAVRUTHI). Serving sons, husbands etc. is “action” and a person does not attain the main aim of life viz. attaining one’s Atma, by doing this alone. The Seva of our Lord is action through “detachment” and this makes the person attain the true goals of his life.

Human beings, without engaging themselves in the Seva of our Lord, regard it as their “duty” to serve children and others. What is the reason for this? The main

reason is that the human beings have not been able to control their "senses" (INDRIYAS) and have, instead, become controlled by the senses. Due to this, they have forgotten, their most important duty or Dharma towards their own Divine "Atma" (Divine self), for which the human body has been given by our Lord. They begin to regard the "body" and all its connections as the most important duty. Only the "senses" which have come under one's full control can and will go to our Lord and that is why, it is said, that when a human being gets detached from the various objects of the senses, then he gets released from the bondage of those objects. "Attachment through the senses to the objects creates the bondage".

The "senses", once they are controlled, can become useful in the "Seva" of our Lord and when they are directed towards our Lord, then they become "ATMAGAM" or commencing one's journey towards one's own "Atma" or Divine self! Thus, it is necessary that, after controlling the senses, the same should be directed towards "love" (Rati) for our Lord, and in this, lies the "intelligence and cleverness" of a wise soul, who is deeply interested in its true welfare!

In this verse the word "in You" (TWAYI) has been used in the singular way to denote that, in our Lord only, that everyone gets originated (i.e. from Him) and the Divine Paramatman is the "Atma" of everyone. It is one's "ignorance" which prevents us from seeing this actual TRUTH THAT THE LORD IS THE ATMA OF EVERYONE.

It is necessary that one should serve one's "beloved" (Priya) only. But this "love of the beloved" should not be limited by "time" — in other words, it should be NITYA

or permanent — like our Lord Himself, who is everlasting! (NITYA). Otherwise, the Seva to a “paramour” also will become “Dharma” OR right conduct! All of these are “ANITHYA” or impermanent, as the Lord is the only one, who is “NITHYA” or permanent! Hence, “Seva” to the impermanent entities/beings is not “Dharma” or right conduct. As such, husbands, children etc. cannot be the cause for one’s “Dharma” or right action. Why? The real reason for the performance of one’s “Dharma” should be, that such performance of “Dharma” leads one to the bliss of one’s own Lord or Atma! Instead this Seva to husbands, sons etc. always gives pain and sorrow, due to one’s ignorance, based attachment to them (as “bodies” only and not as “Atma”). If these were the real cause for one’s “Dharma” then, through their “Seva” one should attain “bliss” of the Atma and also overcome the sense of “mine” and “ego” (SAMSARA). But this does not happen! Hence, what is the real “gain” in serving these “husbands and children”? In fact, from these, there is always fear and/or sorrow. NO PROFIT OR GAIN OF WHATSOEVER NATURE! Hence there is no permanent use for serving them as such. (In other words, as the Lord is the “real” Divine self in all of them, serving Him is the real “gain”).

“We desire to attain one goal only, and this goal is of that nature, which, when we attain or have, then only all other paths, scriptures and remedies for one’s life becomes meaningful. If this goal is not attained, all these viz. scriptures etc. are of no use at all!” The Gopis are praying to our Lord to bless them with that goal. “Oh Lord! please be satisfied by us; please be gracious! It is without your grace only, we are in the vortex of this “worldly” delusion and are engaged in so many tasks,

which will lead us only to more sorrow and pain! So as we, do not continue to remain in this despicable state, please be gracious on us and bless us, by being satisfied by us."

"Oh Lord! If You were to ask us, as to what spiritual efforts, we have done, so that You will become happy with us and shower your grace? We would reply, that we have not done any spiritual effort (Sadhana) at all. We are without any "spiritual effort" (NISSADHAN). But You are the Ishwara of all the Gods, who can confer "boons" (VARADESHWARA). The deities, who confer "boons" are always compassionate. They give the "boons" on their own, with a view to remove the sorrow of suffering devotees. If they had no "compassion" in their heart, they will not confer any "boon" even after doing severe penance. "Oh Lord! You are the Lord of these deities and You are "MAHA DAYAVAN" — the greatest and the best in bestowing DAYA — compassion! In fact the indweller in these deities, who give "boons" also are "You" only and it is "You" who mitigates the sorrow of everyone, through these "deities". We are now in great difficulty. We have no other way to go, and are not equipped with any spiritual or other type of efforts. Please kindly treat our "sorrow" only, as the "penance" done by us (this is the spiritual Sadhana which we have done to please You). Our "sorrow" is not of the "worldly" (LOUKIK) type, and our intense desire for you is our sorrow. We have no prohibited desire or Bhava, in our love and devotion to You. Please never misunderstand our love for You, as tainted with worldly desires!

"Oh Lord! if You tell us, that we should continue to do Seva to our husbands, although it is of the lower category, in comparison to the Seva of You, and that, we

should not give up this Seva of our husband, half-way, even though this "Seva" may be considered as a "lower" category one, then we would reply, that we have been serving our husbands and others, for your sake only i.e. WE ALWAYS DID OUR DUTIES PROPERLY WITH A VIEW TO ATTAIN YOU ONLY. WE HAVE NO OTHER DESIRES FOR THE PERFORMANCE OF OUR DUTIES. We did all these duties so that our lives will go on, TILL WE ATTAIN YOU. OUR GOAL WAS ALWAYS YOU ONLY. We stayed at home, did all the works properly — but the mind was with You, the works were done for your sake! Now that, we have reached your lotus feet, if our inner-prayer is not granted or fulfilled, then the eagerness with which we were performing our duties, so perfectly so far, keeping You only as our ONLY GOAL, will get broken, and our hearts will be also broken! We may loose our lives also in this process. Hence, Oh Lord! please do not break up our desire, nurtured for so long with a loving, pure and one-pointed Bhakthi to You. Someone, who knows the ways of the heart of we, ladies, has told that "To enable the heart not to stop, the best way is to keep hope and desires". Thus, we have been keeping this "desire" to attain You for a very long time. If this "desire" is broken, then the "basis" of our "hearts" also will be shattered and we will fall down. The word "SMA" (indeed) has been used, in this verse, to reemphasize this factor!

The Gopis have called our Lord as "one with lotus eyes" — to indicate that the Lord's eyes are like the lotus flowers. "Hence, Oh Lord!, like the lotus flowers, You mitigate the sorrow of the devotees (as lotus mitigates one's heat), and give them "bliss" and satisfaction. Because of this faith and confidence in You only, we are still

living. Moreover after having your "vision" and after having being seen by You, we have stabilized and strengthened our desire "and we are also sure, that You will not leave us without bestowing on us the bliss of your Divine self!"

Oh! Lord! You had told us, "Have you all come to see this forest? After asking like this, You had also described the beauty of this forest. The Gopis are answering this through the next verse.

यदुक्तं "वनदर्शनार्थं किमागता" इति, ततश्च वनवर्णना कृता, तत्राहुः चित्तं सुखेनेति.

चित्तं सुखेन भवतापहतं गृहेऽपि

यन्निर्विशत्युत करावपि गृह्यकृत्ये ।

पादौ पदं न चलतस्तव पादमूलाद्-

यामः कथं व्रजमथो करवाम किं वा ॥३४॥

VERSE 34 Meaning: "Oh! Lord! You have stolen (taken away) our minds, which up to now were involved in our own respective homes; You have also pulled our hands to yourself; the hands, which were always engaged in doing our various tasks of home; the remaining legs, with us, also do not want to give up or leave the lotus like feet of Yours"! due to all this, please tell us, as to how we will go back to our homes and what will we do there?

श्रीसुबोधिनी : वनदर्शनेच्छा तदा भवति यदा चित्तं स्वस्मिन् तिष्ठेत्, तच्च त्वयैवापहतम्, तत्रापहारे न तव प्रयासः, तथा सति सर्वं नापहतं स्यात्, तदाह सुखेनेति. भवता वा आनन्दरूपेणापहतं, न हि साक्षात् परमानन्दे सति कश्चित् परम्परया पाक्षिकं साधनं गृह्णाति. वनदर्शनं दूरे, गृहेऽपि यच्चित्तं निर्विशति. अनेन ज्ञानशक्तेरपहार उक्तः. नापि मन्तव्यं वनं

किञ्चित् कार्यार्थमागता इति, तदर्थं क्रियाशक्तेरप्यपहारमाह उत करावपीति, यौ गृहकृत्ये निर्विशतः, दूरेणापास्तं वनकृत्यं, कामेन बलस्य हतत्वात् त्वत्स्पर्शनैव करौ सजीवौ भवतः, नो चेन्मृतौ. अतः सेवाविधिरपि हस्ताभावात् कुण्ठितः, न हि कररहितं कर्मणि कश्चिन्नियुक्ते. किञ्च यद् व्याघुट्यगन्तव्यमित्यभिप्रायेण “वनदर्शनं जातमि”त्युक्तं तदप्यसम्भावितं, यतोऽस्माकं पादौ द्वावपि तव पादमूलादस्मात् स्थानाद् एकमपि पदं न चलतः नान्यत्र गच्छतः. पादानां गतियुक्तानां मूलभूतौ त्वत्पादौ, तस्यापि चेन्मूलं गताः तदा कथमन्यत्र गच्छेयुः? अन्यथा वृक्षाणामपि गतिः स्यात् मूलं गतानाम्. “अस्मात् स्थानादि”ति वक्तव्ये यत् तव पादमूलादित्युक्तं, तत् त्वद्गमनेन सर्वत्र गन्तुं शक्यते न तु त्वद्व्यतिरेकेणेति ज्ञापितम्. अतः कथं यामः? शकटादिना प्रेषणीया इति चेत्, तत्राहुः अथो अथ तत्र गत्वा किं वा करवाम? यथा शकटादिकं गृहे यात(!?)नार्थं साधनमस्ति, न चैवं हस्तयोः कार्यकरणे किञ्चित् लोकसिद्धम्. न केवलं गमनेन प्रयोजनं किन्तु पित्रादिसेवार्थं गमनं, तदभावाद् व्यर्थमेव गमनमिति भावः. तदाहुः अथो अथ किं वा करवामेति. हस्तनिरपेक्षा कृतिः भिन्नप्रक्रमेण भगवद्भावेन भवतीति तथोक्तम्, अनेन स्तनपानमप्यशक्यं निरूपितम्, आशाऽभावे सर्वत्रैव शोषात् ॥३४॥

SRI SUBODHINI: “If we have our minds with us only, then we can entertain ourselves with the beauty of this forest. But You have stolen our minds, without any effort on your part. If You had taken trouble to do this, then You will not be able to take away all our minds! This “stealing” has been done by You, without any effort, and with great joy and comfort. Hence, You have stolen all the minds, without any exception! Due to this, when we have no “mind” with us, how can we see and appreciate the beauty of this forest? Hence we have not come to see the forest. You are of the Divine form of bliss (Aanandarooपा) and comfort. Hence You have been able to steal away our minds, through a joyful way (which is your natural self).

In this "stealing", if the "Paramaananda" (the highest bliss of our Lord) is the main reason, then no one will regard any other reason for this "stealing". On our minds being stolen by You, we have no interest to see this forest, and also we have lost our interest in all our household duties. Not only, have You stolen our minds, but have taken away our power of knowledge also (Jnana Shakthi)."

"We have also not come to the forest to take away some items/materials. As every work gets done, through one's power of action (KRIYA SHAKTHI), You have pulled away our hands also to yourself — the hands, which are the instruments of this power of action! Hence, when these hands are not interested to do any works at home, how can You expect them to come to this forest to procure or carry any required material? Our intense desire to meet You, has stolen away all our strength, and this has rendered our hands "lifeless". On your touching only, these hands will be alive again. Due to the absence of strength in the hands, we cannot also do Seva to anyone. No one can work without one's hands."

"You also told us that, "Now that you have all seen this forest, please go back to your homes". This is also impossible. Why? Our two legs have already reached to your Holy feet. From here, we cannot go back even by one foot! We are prevented from going, as your lotus feet is the basis of our power to move about, through our legs. Now that our feet have reached your lotus feet - thus, we are as good as fully lame, without any legs! In this state, how and where can we go? If persons without legs can move about, then even the trees can move about! We can go away from this place only, when You also move away from this place! Without You, now, we cannot move about.

Due to this reason, our going back to Vraja is fully ruled out. If You were to tell us, that we may elect to go to Vraja, by using a chariot, instead of the legs, we would say to You, "After going back there, in a chariot, by merely going back to Vraja is useless. We would be useful, if we go over there, and are also able to serve our parents, husbands and others. This is not possible, and hence going to Vraja will be a waste."

Because of their pure devotion to our Lord, and on the ingress of our Lord's presence in them, they could have done anything, without their hands i.e. by the mere power of our Lord's ingress in them!

They also told, that they cannot even feed their "children as we have all become fully dried up due to the sorrow arising out of our unfulfilled desires". So even the children will suffer due to this!

Our Lord had told the Gopis to go back to Vraja, very quickly! This is answered by the Gopis as follows.

यद्भगवता "शीघ्रं गच्छते"त्युक्तं तत्राहुः सिञ्चाङ्गेति.

सिञ्चाङ्गं नस्त्वदधरामृतपूरकेण

हासावलोककलगीतजहृच्छयाग्निम् ।

नो चेद्वयं विरहजाग्न्युपभुक्तदेहा

ध्यानेन याम पदयोः पदवीं सखे ते ॥३५॥

VERSE 35 Meaning: "Oh! Beloved! Please put off the fire of our desire, caused by your smiling sight and sweet songs, through the shower of nectar from your lips, and make it peaceful! Oh! Beloved friend! If this is not done by You, we will burn our bodies through the fire caused by the intense sorrow of being "separated" from You, and through deep meditation, attain the most exalted status of merging in your Holy feet."

श्रीसुबोधिनी : वयं शीघ्रमेव गमिष्यामो, यदि त्वं प्रतिबन्धं न करिष्यसि. अनेन तूष्णींभावेऽपि मरणं, परावृत्तौ तु न किञ्चिद्वक्तव्यम्. हे अङ्ग! त्वदधरामृतपूरकेण त्वदधरामृतप्रवाहजलेन नो हृच्छयाग्निं सिञ्च, स चाग्निः त्वयैवोत्पादित इति. तत्कारणमाहुः हासावलोककलगीतजेति, तव योऽयं हासपूर्वकः अवलोकः कलगीतं च, ताभ्यां जातो यो हृच्छयः कामः, स एवाग्निः. हासः कामजनकः, अवलोकः सन्धुक्षणकर्ता, गीतं वायुरिव; तत्रापि कलगीतं सर्वतो वायुः. सोऽपि जातो हृदये. हृदयगामि च त्वदधरामृतमेव. पूरो हि वस्तु प्रवाहयति, तस्यात्र सिञ्चनकरण-त्वेनोक्त्याऽग्नेरातिमहत्त्वं ध्वन्यते. अतो युक्ता सिञ्चनोक्तिः. अलौकिकश्चाग्निः अलौकिकेनैव शाम्यति. कन्दर्पो हि मृतो ज्वलति, स हि जीवन् अग्न्यवस्थां त्यजति, नान्यथा. अमृतेनैव च जीवति, तत्रापि न देवभोग्येन, अन्यथा तैरेव जीवितः स्यात्. सृष्टिकारणत्वात् नास्य मोक्षः. अतोऽतिगुप्तेनैवाधरामृतेन तस्य जीवनम्. अतः सिञ्चनमेवोक्तम्, अन्यथा निर्वापणमेव प्रार्थयेयुः. कामे जीवति जीविष्यामः, अन्यथा स स्वयं ज्वलन् अन्यानपि ज्वालयिष्यति. तदाहुः नो चेदिति. सिञ्चनेन यदि मन्त्रवादीव न जीवयिष्यसि, तदा विरहेण जनितो योऽग्निः तेनोपभुक्तदेहाः ध्यानेन ते पदयोः पदवीं यामः. स्वयं स्वतन्त्रमार्गाज्ञानात् त्वं च सखा येन मार्गेण गमिष्यसि तेनैव वयमपि यास्यामः. (यथा त्वमधुनास्मभ्यमार्तिप्रदः तथा वयमपि तथाभूतास्तुभ्यं पश्चात्तापादिहेतवो भविष्याम इति गूढाभिसन्धिः ते पदयोः पदवीं यामेति वक्त्रीणामिति ज्ञेयम्.) देहे गते त्वन्तर्यामिणा क्वचिद्गन्तव्यं, देहान्तरस्य तु नोत्पत्तिः, बीजस्य दग्धत्वात्. हरेणैव दग्धो न कामः प्ररोहति, स विपरीतो रहो भवति. तत्रापि विशिष्टो विरहः एकान्ताभावरूपो वा. अनेन त्वया सह एकान्ताभावे विरहत्वम्. यद्यपि पूर्वोक्ताग्निनैव दाहः सम्भवति तथापि भस्मसात्करणे न तस्य सामर्थ्यं, यावत् सर्वाङ्गेषु सूक्ष्मावयवेष्वप्यग्निः प्रविश्य नोद्बुद्धो भवति. यथा वह्निसम्बन्धेन शुष्कं काष्ठं ज्वलति. तत उपाधेरत्यन्तं गतत्वात् ते पदयोगमनम्. अतो गमनं दूरापास्तं प्रत्युत मरणमुपस्थितमिति शीघ्रं प्रतीकारं कुरु ॥३५॥

SRI SUBODHINI: "If You don't put any obstacle for us Oh! Lord! we will come to You very quickly! But, if

You keep silent there and also not call us at all? We will certainly die due to this! Of course, there is nothing to be enamoured of for going to our houses.

“Oh beloved Lord! the fire which has been created by You, please put it off through the shower of nectar of your lips”. The Gopis say now, as to how this “fire” in them was originated! “Your smile has lit this fire”! Your “sight” (and seeing us) has made this fire glow! Your sweet songs, aided this fire, as wind will do, and spread it throughout our bodies! But this fire is now stationed, in all it’s strength, in our heart. We need that material, which can douse this fire fully — by reaching up to our hearts — only the shower of the nectar of your lips has the capacity to douse this fire in our hearts. The Gopis now say, about the glory of this “fire” — as this fire is “extraordinary” (ALOUKIK) and thus, can be put off only by the “extraordinary” showers of nectar from the lips of our Lord. Thus the “nectar” of the “Gods” is considered as ordinary and is not capable of dousing this fire!”

“The desire which has died, has now taken the form of this fire, and is burning us and when this “desire” is made alive, then it leaves the form of “fire”. This can be revived only through the “nectar” — but not of the type of “nectar” which the celestial Gods usually have (after the churning of the ocean of milk). If this was so, the celestial Gods could have made it alive! “Desire” is one of the cause for creation and hence, there is no “liberation” for “desire”. It can be quenched only through “your lips’ nectar Oh Lord!” That is why, the Gopis called this as “showering or pouring”. Otherwise the Gopis are praying only for “death” — as they were warned that this fire will burn others also, if allowed to remain unquenched!”

"Oh friend! If You do not quench this fire, through the shower of the nectar of your lips, and make us alive, we will have no other alternative, except to burn our bodies, through this fire of sorrow, due to separation and, through meditating on your lotus feet, attain You only! We do not know, as to how we should come to You, or which path we should adopt! You are our bosom and beloved friend! Whichever path You may choose, we will also follow You, in the same path."

Shri Gosainji Shri Vittalesa has made the above words of the Gopis, very clear in this way, "The Gopis told our Lord, "Like the sorrow and pain, which You Oh Lord! are giving us now, in the same way, we will become, the cause of your sorrow and pain also, after our death — as You will have the same sorrow due to "separation" from us, arising out of your feeling of "guilt" for having spurned us, and driven us to sure death".

The Gopis say further, "This body will go away but where will the "Antaryami" (the indwelling Lord) go? Our seeds of Karma (past actions) have been burnt, through the fire of sorrow of separation and due to this, we will not be attaining another body at all! Lord Siva (Mahadeva) had burnt up "desire" and due to this, it never got "originated" again. Like Lord Siva is hailed as "HARA", for us it has become "RAHA" (desire). More special is the factor that, wherever there is the absence of "solitude" this "desire" remains there, and due to this, it is called as "VIRAHA" (separation). Through this analysis, the Gopis wanted to say that "Oh Lord! as we have not been able to meet You in solitude (one to one), we will be left with "Viraha" (the sorrow of separation) only!

Firstly “separation” and the sorrow thereof has been called as “fire”, which could burn. But this fire after burning cannot create “ashes”, till it reaches through their body and envelops all the parts. Like only a dry wood will burn fully, by coming into contact with fire, in the same way, the Gopis say that they can attain our Lord’s feet only, after fully burning up their entire “Upadhi” or “burden” (of all types of motives, ideas, desires and other mental attributes) but “here we are still carrying the very heavy burden of our love for You, through which, this sorrow of separation (VIRAHA) also cannot burn us up at all! Hence Oh Lord! please shower the nectar of your lips and put off and quench this “fire”. Otherwise as the time for death has already come, we cannot go back to Vraja. Our death will also make You suffer the same pain and sorrow of separation!

You had told us, “Have you all come due to your love for Me?” You had, through this, praised our love for You. Please listen to the truth of this matter of our love for You. This “truthful nature of their love for the Lord” is being described in this following verse.

किञ्च यदप्युक्तम् “अथवा मदभिस्नेहाद् आगता” इति, यदस्माकं स्नेहः स्तुतः, तत्र याथार्थ्यं शृण्वित्याहुः यहीति.

यर्हाम्बुजाक्ष तव पादतलं रमाया

दत्तक्षणं क्वचिदरण्यजनप्रियस्य ।

अस्म्राक्ष्म तत्प्रभृति नान्यसमक्षमञ्जः

स्थातुं त्वयाभिरमिता बत पारयामः ॥३६॥

VERSE 36 Meaning: “Oh beloved Lord with lotus like eyes! You are the beloved of those who are living in this Vraja forest! The Seva of your lotus feet is very

rarely blessed on even Goddess Laxmi. From the time, we have been blessed to touch your lotus feet and in turn we were blessed, through your grace, with the bliss of your Divine self, we are unable even to stand before others, at any time."

श्रीसुबोधिनी : हे अम्बुजाक्ष दृष्ट्यैव तापनाशक, यर्हि यस्मिन् क्षणे तव पादतलं अस्पाक्ष्म तत्प्रभृति नान्यसमक्षमञ्जः सामस्त्येनापि स्थातुं पारयामः. साक्षात् चरणस्पर्शो दुर्लभो, यत्र पुनः पादः प्रतिफलितः तत्पादतलमुच्यते. रमापि तेनैव जीवति. तदुक्तं नागपत्नीभिः "तवाग्निरेणुस्पर्शाधिकारः यद्वाञ्छये"ति. अतस्तत् फलस्थानीयम्. रमायाः क्षणं सुखं तेनैव दत्तं क्वचिद् हृदये समागतं, सुखं तत्रैव भवतीति. तत्र स्पर्शएवास्माकं भूमिष्ठस्य, न तु लक्ष्मीवद् हृदये तत्तलमायाति. अस्माभिर्विचारितं— लक्ष्म्या चेदेतत्प्राप्तं तपसा चाञ्चल्यपरिहारेण, तदास्माभिरपि चाञ्चल्यपरिहारेण तन्निष्ठतया स्थातव्यम्. किञ्च अरण्यजनाः प्रियाः यस्य. तेनापि सर्वसङ्गपरित्यागेन स्थातव्यम्, सङ्गाभावएव भगवतोषहेतुरिति. अरण्यं हि सात्त्विकं वैष्णवं च. (एतेन पुलिन्दीस्मारणं वा, पादतल-सम्बन्धिकुडकुमसम्बन्धेनैव ता अपि प्रिया आसन्निति. तेन पादतलस्य फलपर्यवसायित्वं प्रभुप्रीतिसाधकत्वं च सहजमिति वयमप्यात्मनि तथैव जानीम इति भावः. स्फुटमिदं न वक्तुं शक्यमित्येवमुक्तम्.) अतः त्वत्प्राप्त्यर्थं नान्यसमक्षं स्थातुं शक्नुमः. सर्वथा त्वां यो न प्रपन्नः, शक्यभावः तद्धर्मप्रवेशात्. यो हि यस्य घातकः तद्भावापत्तौ तस्याग्रे स्थातुं न शक्तो भवति, यथा व्याघ्राग्रे देहाभिमानी तथा भगवदीयः, भगवद्व्यतिरिक्तो हि तद्भावं नाशयिष्यतीति. यत्रैवं सूक्ष्मेक्षिका, तत्रान्यस्य स्थाने गमनं तस्य च देवतात्वेन भावनं दूरापास्तम्. अतः प्रीतिमात्रस्तुतिर्या सा अल्पीयसी, अनन्यभावाएव वयं लक्ष्मीवत्. किञ्च यथा सर्वपरित्यागेन लक्ष्मीः चेत् त्वां शरणं गता तदा त्वया अभिरमिता जाता, तथा वयमपि जाताः; सर्वदैव स्वप्ने त्वत्सम्बन्धं प्राप्नुमः, अन्यथा जीवनमेव न स्यात्. एवं भुक्तपूर्वावयं नान्यत्र प्रेषयितुमुचिता इति ॥३६॥

SRI SUBODHINI: "Oh beloved Lord! due to your lotus like eyes, You are able to mitigate the sorrow in everyone, through your "sight". From the time we were blessed through your grace, to be allowed to touch your feet, we cannot stand in a proper way, even for a second, before others! It is very rare to be given this opportunity to touch your lotus feet. Wherever the marks of your Holy feet are made, that place is called as the "footprint". Goddess Laxmi also is able to live through the grace of this "footprint" only. The wives of Kaliya serpent had also told about the dust of the feet of our Lord, for which even Goddess Laxmi does constant prayer of penance; the same dust was touched by this Kaliya serpent, and hence the dust of the lotus feet of our Lord is of the form of result or Phalam itself. "Even for Goddess Laxmi, this "dust" gave immediate happiness, and sometimes this Holy feet comes into the heart of Goddess Laxmi, and she attains immense joy and bliss due to this, in her heart only."

"For us, we are able to touch the "footprints" made by You on this earth of Vraja only. We do not have the grace of blessing like Goddess Laxmi, who is able to touch your Holy feet, through and in her heart. Due to this, we have thought, that as Goddess Laxmi attained his Holy feet, by doing "penance" and by giving up her attitude of being "wavering" (Chanchalata), we will also follow this same method and attain your Holy feet. Hence we have given up our own minds' "wavering" (of our mind going over to Gopas etc.) and have come to surrender to your Holy feet, through one-pointed devotion; by also giving up all of our "worldly" occupations/concerns. You are always fond of those, who live in the forest (meaning the Lord loves those, who live in the

forest, fully dependent on Him, giving up everything else) and hence, we should also give up everything, and live with You in the forest only! "Detachment" makes You happy, and hence we have given up all "attachment" and have come to You only. Please become happy and satisfied by us and shower your blessings! This forest is Satwik, and is considered as a "devotee of Lord Vishnu" (VAISHNAV) and hence, those who live in the forest become "Satwaguni" (of the virtue of harmony) and "Vaishnav" (devotees of Lord Vishnu). This makes You very happy and You love them fully. Hence, we are not able to stand before anyone else for attaining You. Only he can stand before anyone else, who has not surrendered to your Holy feet. We have come to You, fully surrendering, through which, your Bhava or virtues (Dharma) has entered into us. This has made us incapable of standing or staying before anyone else, other than You Oh Lord! or your servants (Sevaks), we are helpless!

The person who is the "killer", no one can stay or stand near him! Like no one can stand before a tiger, who loves his body. In the same way, a true devotee of our Lord is always unwilling to stand or stay near a "non-devotee" (who is worldly and not devoted to our Lord), as this "non-devotee" may cause the destruction of "Bhakthi" on the part of this devotee! Thus, to go to any other place or regard any other as the "Lord" is completely ruled out, for one with a subtle intellect!

"Oh Lord! You have praised our love for You. We also have the same "one-pointed" (ANANYA) love for You, like Goddess Laxmi, who has renounced everything, and has surrendered to You fully. You, in turn, have blessed your Leelas with her. In the same way, we have come to You, after giving up everything. You have also enacted,

your Divine Leelas with us and, we always are with You, in our dreams, in deep loving relationship. If this "relationship" was not there, we would not be alive at all! Oh Lord! it is wrong to send us to someone else, with whom You have had deep loving relationship already.

[Shri Gosainji Shri Vittalnathji, in his independent commentary, on the aspect of "our Lord being loving to those who live in the forest", makes us understand, that the Gopis got the memory of the Pulindini forest women, who could not attain the Holy feet of our Lord, in a direct way. But they attained the "turmeric powder" which was showered on the grass, when the Lord's feet, carrying this powder from the bosom of His beloved, touched them! These Pulindini women applied this "Kumkum" Prasad on to their own bosom, through which, they became "beloved" of our Lord. (i.e. they were also blessed with pure and total devotion to our Lord). THIS PROVES THAT THE "FOOTPRINTS" OF OUR LORD CAN BY ITSELF CONFER THE HIGHEST BLESSING OF PURE AND TOTAL DEVOTION TO OUR LORD. The Gopis now say that, "We also feel like the Pulindini forest women. We cannot say more on this."]

The Gopis got the doubt in their mind, that the Lord may say to them, that they should not compare themselves with Goddess Laxmi, as Goddess Laxmi has merged and was blessed with her relationship, through the direct way, even from the initial stage i.e. since her origin. But "all of you have had relationship with the Gopas and you cannot, therefore, be similar to Goddess Laxmi". This is answered through the following verse.

ननु तस्या दैवगत्या सम्बन्ध आसीत्, स च प्राथमिको, भवतीनां तु प्रथमतोऽन्यत्रैव सम्बन्धः, अतो वैषम्यमिति चेत्, तत्राहुः श्रीरिति.

and she wanted to become carefree, through the attainment

श्रीर्यत्पदाम्बुजरजश्चकमे तुलस्या

लब्ध्वापि वक्षसि पदं किल भृत्यजुष्टम् ।

यस्याः स्ववीक्षणकृतेऽन्यसुरप्रयास-

स्तद्वद्वयं च तव पादरजःप्रपन्नाः ॥३७॥

VERSE 37 Meaning: "Goddess Laxmi always desires the dust of your Holy feet, Oh! Lord! although, she has attained the exalted position of being of your chest, without any competition (from another wife), and who is sought after by all the other celestial gods, eagerly waiting for a gaze on them (from Goddess Laxmi) from her! — This Holy dust, which your other consort viz. the Tulasi is also entitled to have, and is served by all your noble devotees and Bhakthas; Oh Lord — this Holy dust of your lotus feet has been attained by us also, like Goddess Laxmi."

श्रीसुबोधिनी : लक्ष्मीरपि न दैवगत्या भवन्तं प्राप्तवती किन्तु त्वच्चरणारविन्दार्थं महत्तपः कृतवती. सा न स्त्रीत्वेन त्वदीया किन्तु भक्तत्वेन, अन्यथा वक्षसि स्थलं प्राप्य स्वतन्त्रं तुलस्या सह सापत्यमप्यङ्गीकृत्य चरणरजो न कामयेत्. चरणरजस्तुलस्या भवति, भक्ता हि भक्तेः. तदुपपादितं प्रथमस्कन्धे. तस्य रजसः माहात्म्यमाह भृत्यजुष्टमिति, तद्रजसैव भृत्यानां शरीरोत्पत्तेः. किलेति प्रसिद्धिः, सर्वैव भक्ताः त्वच्चरणरजसैव सम्पादितदेहवन्तः. अतस्तुलसी तत्र भक्तिरूपा प्रतिष्ठिता. तद्रजःप्राप्तिर्येषां ते त्वत्सेवकाएव भवन्ति. अतो लक्ष्मीः अन्तःकरणे स्थानं प्राप्यापि अन्यः स्पृक्ष्यतीति चिन्तया रजश्चकमे तस्मिन् प्राप्ते तु न शङ्कापि. ननु किमेतावद्भयं लक्ष्म्याः, तत्राहुः यस्याः स्ववीक्षणकृते अन्यसुरप्रयासः. अन्ये सर्वैव ब्रह्मादयो देवाः तपः कुर्वन्ति "लक्ष्मीरस्मान् पश्यत्विति. अन्यथा तेषां कोऽपि पुरुषार्थो न सिध्येदिति. अतो बहुभिः प्रार्थ्यमाना भीता जाता— कश्चिदत्यन्तमपि तपः कुर्यात् स को वेद किं कुर्यादिति. रजःकामनायां तु नेयं शङ्का. प्राप्तौ तु सन्देहएव न भवति. एवं चरणरजसः प्राप्तौ अनन्यगामित्वं

निरूप्य स्वस्य तथात्वमाहुः तद्वद्वयं चेति. अस्मानपि बहवः प्रार्थयन्ति, तद्भयादेव पूर्वं चरणरजः स्पृष्टम्. ततो देहोऽपि तच्चरणरजसा समुद्भूत इतिसर्वथा तव पादरजःप्रपन्नाः चकारात् या अपि साम्प्रतं नागताः, या वा महिष्यः, ता एतादृशशरीरयुक्ताएव. अतोऽस्मदर्थेऽपि समागतो भवान्. नात्मानं गोपय, नापि गुप्तः स्थास्यसि. तस्मान्नाग्रहः कर्तव्य इति भावः ॥३७॥

SRI SUBODHINI: Goddess Laxmi has attained You, not by the Divine will but she has done intense penance, to attain your Holy feet. She has not done this penance just to become your “consort” (wife), but to become your ideal devotee! If this was not so, then she would not have desired for the dust of your Holy feet, which she has to share with the other consort viz. Tulasi, although You, Oh Lord! had given her, the most exalted place in your chest, in an independent manner! Thus, her penance was done to have this blessing, which has been referred, to in the first canto of Sri Bhagavatam.

Describing the glory of the dust of our Lord’s holy feet, the Gopis say that, “Oh Lord! the dust of your Holy feet is being served and worshipped at all times, by your exalted Bhakthas and devotees! It is also well known, that the bodies of our Lord’s servants are made out of the dust of your lotus feet! Hence, in the dust of your Holy feet, and in the bodies of these Bhakthas, which have been made, through the dust of your Holy feet, mother Tulasi stays in the form of “Bhakthi” (SEVAK), who has been blessed by You, with the dust of your lotus feet! He only can do Seva to You, who has received this grace from You! Goddess Laxmi has been given by You, a glorious place, in your own heard or inner-mind. She on her own, desires for the dust of your Holy feet only! Why? Goddess Laxmi got the fear, that others will have desire for her, and she wanted to become carefree, through the attainment

of the dust of your Holy feet! She rightly thought, that this will make others not want her or attain her!

Goddess Laxmi got so much fear, because Lord Brahma and others are doing penance, so that Goddess Laxmi blessed them with one gaze from her eyes! — as they are aware that, without the grace of Goddess Laxmi, they will never be able to attain any of their desired goals! Many persons have prayed for having Darsan of Goddess Laxmi, and due to this prayer and “desires” of Lord Brahma and others, Goddess Laxmi got afraid! She got afraid, that someone may do intense penance, and what may be the consequences of this penance? No one can correctly determine! Hence, she thought, that on her aspiring for the dust of our Lord’s feet only, no fear will be there i.e. all her fears will be removed. “No one will dare to even touch me, if I have the dust of the Holy feet of our Lord! Those devotees, who attain the dust of the Holy feet of our Lord become “one-pointed” in their “Bhakthi” to our Lord (due to the grace showered on them by the dust of our Lord’s feet), like Goddess Laxmi has become “fearless” due to her “one-pointed” Bhakthi to our Lord! “Oh Lord! we have also become fearless and have attained “one-pointed” Bhakthi to your lotus feet. Due to fear, we have also taken refuge, in the dust of your Holy feet, and our bodies also have now been made entirely, through the dust of your Holy feet. Hence we have surrendered to the dust of your Holy feet at all times! In the verse the word “Cha” (and) has been used to denote those Vraja women, who were unable to come to our Lord, have also bodies of this nature (i.e. made of the dust of our Lord’s Holy feet). Hence, Oh Lord! You have come here, for our sake only! Please do not hide yourself! You will not be able to hide from us, even if You desire to do so!”

In this way, having determined that their entire self, including their body, is for the Divine Læla of our Lord, and that they do not belong to anyone else, in the next verse, they are making a prayer.

एवं स्वस्य भगवदेकभोग्यशरीरत्वमुपपाद्य प्रार्थयन्ति तत्र इति.

तत्रः प्रसीद वृजिनार्दन तेंऽघ्निमूलं

प्राप्ता विसृज्य वसतीस्त्वदुपासनाशाः।

त्वत्सुन्दरस्मितनिरीक्षणतीव्रकाम-

तप्तात्मनां पुरुषभूषण देहि दास्यम् ॥३८॥

VERSE 38 Meaning: "Oh Lord! who is the destroyer of all sorrow! Please be gracious to us! We have all come from our homes, with a desire to do service to your lotus feet, having given up everything and have now fully surrendered to You! Oh Lord who is the crest jewel of all! We have been burnt severely through the desire, originated by your beautiful smile and bewitching sight. Hence, Oh Lord! please make us your servants!" (i.e. give us the blessing of your service).

श्रीसुबोधिनी : पूर्वश्लोकेनैव भर्तृशुश्रूषणविधिर्निराकृतः. तदपरित्यागः सुतरामेव तेनैव निराकृतो भवति. अनेनापि निराकरणं प्रार्थयन्ति, भगवत्कृपाभावे तादृशेनैव सम्बन्धो भवेदिति. कृपा हि सर्वतोऽधिका, तत् तस्मात्कारणात् प्रसीद प्रसन्नो भव, त्वयि प्रसन्ने सर्वं सेत्स्यतीति. ननु भवतीनां प्रतिकूलमदृष्टं दुःखप्रापकमस्ति, अतः कथं प्रसाद इति चेत्, तत्राहुः वृजिनार्दनेति. वृजिनं दुःखजनकं पापं, स्वभावतएव सर्वेषां येन केनापि सम्बन्धेन तदर्दयसि. प्रसादे हेतुमाहुः तेंऽघ्निमूलं प्राप्ता इति, यस्तु चरणतलं प्राप्नोति स प्रसादमपि. स च प्रसादः पशुपुत्रादिरूपो मा भवत्विति स्वाधिकारमन्येभ्यो व्यावर्तयन्ति विसृज्य वसतीरिति. गृहस्थाश्रमस्त्यक्तः न तु गृहमात्रमिति वसतीरिति बहुवचनम्. परित्यागेऽपि हेतुमाहुः त्वदुपासनाशा इति, "त्वत्सेवां करिष्याम" इतिआशामात्रेणैव पूर्वसिद्धं त्यक्तं, तत्र समागतानां पुनर्गृहसम्बन्धे किं

वक्तव्यमिति. अतो देयं प्रार्थयन्ति त्वत्सुन्दरेति, तव सुन्दरं यत्स्मितं मोहकमप्यानन्दजनकं त्वत्सम्बन्धात् परमानन्दरूपं, तादृशस्मितपूर्वकं यन्निरीक्षणं, तेन जातः तीव्रो यः कामः, तेन तत्पतन्तःकरणानाम् अस्माकं पुरुषाणां भूषणरूप अनन्तकोटिकन्दर्पलावण्यरूप स्वतः पुरुषार्थरूपमेव दास्यं देहि. (अधिकारिभेदेन दास्यस्यानेकविधत्वादेयं रूपं स्वतापोक्त्या व्यज्यते— उक्ततापविशिष्टानां यदेतत्तापनिवर्तकं तदिति. किञ्च प्रभोरपेक्षितवस्तुसमर्पणे हि दास्यं भवति, न त्वन्यथा. एवं सति यथास्माकमुक्ततापेन प्रचुरा त्वदपेक्षा, तथा तवास्मदपेक्षायां स्वयमुद्यम्यास्मदुपभोगः कार्य इत्यर्थः पर्यवस्यति. अन्यथा दास्यस्य कृतिसाध्यत्वेन दानोक्तिरनुपपन्ना स्यात्. अतएव तथा सम्बोधनं पुरुषो भूत्वा भूषणरूपेति. तद्धि कण्ठादिषु सर्वेष्वङ्गेषु भवति, त्वमपि तथा भूत्वा दास्यं देहीति वाक्यैकवाक्यतया प्राप्यते. भूषणत्वोक्त्यैव स्वतन्त्रपुरुषार्थताप्युक्ता. मणिखचितं तद्विभूषणत्वसम्पत्त्यर्थं मध्ये लाक्षावदपि भवति. तेन महानपि तद्धारणार्थं लाक्षामपि धारयति तुच्छामपि, तथा मध्ये कामोपयोग इति न तदुपाधिकृतं दास्यवरणम् अपि तु तद्विपरीतमिति भावः.) अतो दास्यार्थिन्येव वयं न तु विवाहार्थिन्यः. अत उपनयनाद्यपेक्षापि न लोकव्यवहारेण कर्तव्येति भावः ॥३८॥

SRI SUBODHINI: “Oh! Lord! You had told us to go back and serve our “husbands” and also You had specified the way to do this service. You had also told us not to give up our husbands. Both of these, we have already opposed, through our earlier arguments only (in the first verse)”. In this verse also, the Gopis are using the form of a humble prayer, to oppose the views of the Lord! “Oh Lord! one gets related, through attachment, with the “worldly” husbands only when your grace is absent (i.e. the “Karmas” (actions of the past lives) determine our lives). In other words, only those persons get attached to their husbands or loves to get attached., when they do not enjoy your grace! We understand, however, that your “grace” is the

“highest and the most mighty”, as your “grace” releases a devotee from the bondage of “Samsara” (of births and deaths), whereas, those, who do not enjoy your grace, suffer the sorrow of this “Samsara”. Hence, please be “gracious” to us. On receiving your grace, after You are happy with us, we will attain everything we aspire for.”

“Oh Lord! if you were to say to us, “I am ready to shower My grace. But your own “luck or fortune” is standing in the way. How can I get pleased and also exercise My grace?”. To this we would reply that, “Let our fortune be bad. Let our fate give us sorrow only! But if the sorrow happens to the human beings, due to their sins, then You are there, Oh Lord! to destroy such sorrow and sins. That is why your name is “VRIJINAARDAN”! Hence please be satisfied with us and be gracious!”

“I am ready to be satisfied by you all and also will become gracious. But for this, I need a good reason”. To these words of our Lord, the Gopis say, the reason, through which the Lord would become happy and gracious. “We have attained your lotus feet and it is said that the person, who attains the lotus feet of our Lord certainly attains only “grace” (Prasad). We do not want the grace and blessings, which normally people pray for, such as children, property, wealth and other “worldly” materials. We are not like these “worldly” persons! These people are very much attached as householders. We, on the other hand, have renounced all types of materials, including the desires thereof, connected with our homes, and have come to surrender to your lotus feet. In other words, not only, we have given up our homes but the status of even as a “householder” has been given up by us. Hence, our “deserving” is not the same as that of the “worldly” persons! Oh! Lord! if you ask us, as to why

we gave up our homes also? Or was there any sorrow at our homes? We would reply to these questions by answering, "We have given up our homes, not because of any specific sorrow, which we had at our homes, but, we have given up the homes, only with a view to attain the Seva of your lotus-feet — this is the only desire we have. Those who have attained the service of your lotus feet, after giving up their homes — for these devotees, to be told to develop again the relationship with their respective homes, will be futile indeed!"

Now the Gopis are praying to our Lord, for whom all their "desires" were centered upon. "Oh Lord! You are the crest jewel (ornament) of all men, as your Divine form is so very beautiful and greater than crores of the beautiful forms of "Kamadeva" (Cupid). Through the sweet smile of your beautiful Divine self, coupled with your loving gaze on us, containing the showering of Divine bliss (Paramaanandaroopa) You have created an intense longing in our inner-mind for You! Please be gracious to make us your servants (i.e. opportunity to do Seva), so that all our desires are fully mitigated.

We are giving below the commentary made on this by Shri Gosainji Prabhu Vittalesa.

The Gopis have asked for "Seva" to our Lord by indicating the "desire" for our Lord, which has arisen in their inner-mind. In other words, "Please give us that Seva, through which, all of our desires get removed or mitigated!" This sort of "fortune of Dasyam" (Seva) happens only when our Lord has some desire or want for something, and the devotee can consecrate and offer this object/material to the Lord, as per His desire! In no other way, can this "Seva" be done! "Oh Lord! we need your

grace and compassion, for the ending of all our sorrow. But if you have any wish or want from us, then, You should put effort by yourself and enact your Divine Leela with us. If this is not so, then our asking for your Seva will be inappropriate. That is why the Gopis have hailed the Lord as the “crest jewel among men” (PURUSHABHOOSHANA) viz. that “You are like a beautiful ornament although a male, and being an ornament, can be worn by us on our body. Hence, Oh Lord please envelop all of us, as an ornament will do, in every part of our body. Please give us this sort of Seva. In the ornament, the precious stones, pearls etc. add more beauty. Noble persons wear such ornaments. But through these ornaments, they have to wear the “wax of lakh” also (as stones can be studded only in this way). In the same way “the desire” here symbolizes this cheap wax (lakh) and this request for “Seva” is not burdened by “desire” at all! That is why, the Gopis have not requested for this “Seva” as ladies but as “servants” — which symbolizes the pure loving desire. Oh beloved Lord! we want “Dasyam” — an opportunity to serve You. We do not want to get married to You. We are not interested in the “worldly” ways at all (e.g. thread ceremony, marriage etc.).

The Lord told them, “I have with Me, the power to bless you all, with every type of “liberation” like Salokhyam etc. (i.e. living with the Lord, in the world, in which He lives) but why all of you are asking only for this “Seva” to Me? What is its reason? This is answered by the Gopis, as follows.

ननु भवतीनां सर्वासामेव दास्यवरणे को हेतुः, सालोक्यादेरपि फलस्य विद्यमानत्वात्, तत्राहुः वीक्ष्यालकावृतमिति.

वीक्ष्यालकावृतमुखं तव कुण्डलश्रि
गण्डस्थलाधरसुधं हसितावलोकम् ।
दत्ताभयं च भुजदण्डयुगं विलोक्य
वक्षः श्रियैकरमणं च भवाम दास्यः ॥३९॥

VERSE 39 Meaning: “Oh! Lord! we have become your “servants”. (i.e. we pray only for your “Seva”). On seeing the most beautiful face, which is hidden partially by long dark tresses, illumined through brilliant earrings, with lips containing your Divine bliss which is nectar-like and with a sweet smile! We pray for your “Seva” again on seeing your strong hands, which instills protection and fearlessness in everyone, and on seeing the Holy wide chest of your’s, which is the playground of Goddess Laxmi. Please bless us only with your “Seva”!”

श्रीसुबोधिनी : अनेन लोकेप्सायां पतिर्न त्यक्तव्य इत्यत्रोत्तरमुक्तम्. लोके हि पुरुषार्थत्रयं— चतुर्विधो मोक्षः इन्द्राद्यैश्वर्यभावेन स्वर्गप्राप्तिः इहलोके परमा लक्ष्मीः. तदत्र त्रयमपि दास्ये सर्वोत्कृष्टमस्तीति तदुपपादयन्ति. प्रथमं सारूप्यं सालोक्यं सामीप्यं सायुज्यमिति मोक्षभेदाः ते दास्याग्रे अप्रयोजकाः यतो मुखारविन्ददर्शनेन ते कामा निवर्तन्ते इति भक्तिरूपमुखारविन्दस्य तदपेक्षयोत्कृष्टधर्मवत्त्वं निरूप्यते. **अलकाः** सारूप्यमिव प्राप्ता भ्रमराः, ते बहवएवात्र आवृत्य मुखं तिष्ठन्ति. अतः सारूप्यं गतानामपि यदि भक्तिशेषत्वं तदा किं सारूप्येण? किञ्च **मुखं कुण्डलश्रि** कुण्डलाभ्यां श्रीर्यस्य, कुण्डलयोर्वा श्रीर्यस्मात्. सामीप्ये हि नैकट्यं भवति. अत्यन्तसामीप्यं जायमानमपि कुण्डलादप्यधिकं न भविष्यति. ते चेत्सांख्ययोगरूपे भगवत्प्रमाणावलम्बिनी भगवदधीनगतिमती पुनर्भगवन्मुखनिरीक्षके, तदा किं सामीप्येन? किञ्च **गण्डस्थलाधरसुधमिति, गण्डौ** स्थलरूपौ विशालौ, स्थले हि रसः पातुं शक्यत इति, अधरे च सुधा यस्मिन्; गण्डस्थले स्थित्वा अधरसुधा पातुमत्र शक्येति. सालोक्ये हि आनन्दमात्रमक्षरामृतपानं च. अक्षरापेक्षयापि गण्डस्थले स्थितिः चुम्बनाद्यर्थमुत्तमा, अधररसश्च अक्षररसादुत्तम इत्युक्तम्. **कुण्डलश्रीयुक्तं**

गण्डस्थलमित्यस्मिन् पक्षेऽपि सामीप्यात् भक्तौ शास्त्रीयो रसो अधिको निरूपितः, परस्परं त्वदुणवादरूपः. अक्षरादाधिक्यं तु अधररसे स्पष्टमेव. किञ्च हसितावलोकमिति, हसितपूर्वकमवलोको यस्मिन्. ब्रह्मानन्दे प्रविष्टानां न भक्तिविलासः. हासो हि सर्वरसोद्बोधरूपः, ज्ञानं चाविर्भूतम्. ब्रह्मानन्दे तु द्वयमप्यव्यक्तं, जले निमग्नस्य जलपानवत्. अनुभवरसो हि भिन्नतया स्थितौ भवति. अतो भक्तिरूपमुखस्य दृष्टत्वाद् दास्यमेव फलं, न मोक्षः. भुजदण्डयुगं च विलोक्य इन्द्रादिभावेनापि स्वर्गो न प्रयोजक इति निरूपयन्ति दत्ताभयमिति. स्वर्गे इन्द्रः परमकाष्ठां प्राप्ताः. तेऽपि दैत्येभ्यो निरन्तरं भीताः इन्द्रादयः. तेषामप्यभयदातृ-भगवतो भुजदण्डयुगलम्. तच्चेदत्रैवास्ति, तत्परित्यज्य किमिन्द्रत्वेन? चकारात् न केवलमभयमात्रं प्रयच्छति किन्तु क्रियाशक्त्या यज्ञादिना हविरपि प्रयच्छति यथाग्रे इन्द्रः स्वाधिकारसमाप्तौ मुक्तो भवति. दण्डपदेनानुल्लङ्घ्यशासनत्वमुक्तम्. उभयत्र च दण्डो युगपदेन निरूपितः. ततो हि सर्वथा दैत्यनाशो भवति. किञ्च वक्षोऽपि विलोक्य; लोकानां श्रिया रमणं भवति, श्रीरपि तत्र रमते. चकाराद्धर्मस्यापि. अतो दास्येव भवामः. (अत्र वीक्षणस्य दासीभवनहेतुत्वोक्त्या यत्रायं भावो नास्ति तेषां नैतद्वीक्षणमस्ति, विधिप्रयुक्तत्वाभावेन तद्विपरीतविध्यनङ्गीकारश्च युक्त इति ज्ञाप्यते. यदप्युक्तं भगवता “अस्वर्ग्यमि”त्यादि स्वभजने दोषषट्कं, तदपि षड्भिर्गुणैर्निवारितं, न हि परमपुरुषार्थसाधकपापं भवति, फलतएव पापस्य निन्द्यमानत्वात्) ॥३९॥

SRI SUBODHINI: Our Lord had told the Gopis that, those who desire for “fame” and “welfare” in this world and the other, should not leave their husbands. This is answered by the Gopis through this verse.

There are three main “goals” in this world. (1) The four types of liberation. (2) “Heaven” of the type of Indraloka, with great opulence. (3) Great wealth and welfare in this world. These three types of benefits are attained by those, who do Seva to our Lord. These goals are referred to by the Gopis in this verse.

Firstly, the four types of "liberation" viz. Saaroopya, Salokhya, Saamipya and Sayujya — all of these are a waste and not useful, when compared to the blessings of doing "Seva" (Dasyam) to our Lord! Why? By having Darsan of our Lord's lotus like face, one looses one's desire to attain any one of this "liberations" — as our Lord's lotus like face, which symbolizes the highest Bhakthi or devotion, is more blissful and welfare-giving, than these "liberations" (PARAMA ANANTHA AANANDA). This "bliss" is described by the Gopis, as follows.

(1) through the "liberation" of "Saaroopya" (having got the same form, as our Lord), the devotees, who still nurture their "Bhava" (attitude) of Bhakthi and love for our Lord, become His "black tresses" (ALAKA) and enjoy the beauty of our Lord's beautiful face! — like the bees, with a view to enjoy the honey of the lotus flower, envelops the entire flower! In the same way, these devotees also become like the bees, in the form of black tresses and envelop the most captivating face of the Lord! they drink the nectar of the bliss of our Lord's lotus like face, and get "special bliss" of this "Saaroopya" Moksha (liberation). But, even after attaining this type of liberation, the soul always has a desire to enjoy the Rasa or relish of "Bhajanaananda", then what is the use of getting this type of liberation? Hence, we do not want this liberation. We want to do "Seva" only, when the Lord is present before us!

(2) By attaining the liberation of "Saamipya" (nearness to our Lord) also, it is not very special at all! Greater than this benefit of "nearness" to our Lord, is the status of the "earrings", as the Jiva will never ever get the "nearness" to the Lord (even if it gets this type of liberation). These "earrings" are the symbol of "Sankhya

and Yoga" systems, which are based on the Sri Bhagavatam, Bhagavad Gita and other scriptures. These "earrings" perform all actions, as per the wish, order and will of our Lord. These view the most beautiful Lord's face, in the form of these "earrings". In view of this, if a devotee, having taken refuge in the Holy scriptures of our Lord, following closely the instructions of our Lord contained therein, are blessed by our Lord, with the Darsan of our Lord's lotus like face —these devotees attain more nearness to our Lord, like these earrings, which is more "special", than the status attained by those, who are blessed by our Lord with the liberation of "Saamipya"! These devotees are blessed by our Lord with His "service" and staying very, very near to our Lord, they "loot" and enjoy the beauty of the lotus face of our Lord. They do not get any desire for attaining the "liberation" of "Saamipya" as they consider this "liberation" as "petty or small", in comparison to the grace of being very, very near to our Lord, as explained above.

(3) The Gopis now explain the glory of "Dasyam", Seva to our Lord as greater than "liberation of Saalokya" (attaining the same world, where the Lord lives). Our Lord's face (cheeks) are vast and His lips are full of nectar of His own bliss! In the "Saalokya" liberation, the devotee gets only "Aananda" (bliss) and the limited bliss of "Akshara" (the imperishable) form of our Lord and the nectar thereof! But here, the devotee stays on the vast space of our Lord's cheeks (face) and is able to "kiss" our Lord's cheeks and attains the indescribable "Rasa" (relish) of our Lord's Divine self and also gets the "drinking" of the nectar of our Lord's lips, which is considered as the highest blessing of unlimited joy and Divine bliss! This "Rasa" is considered, as greater than the "Rasa" of the

“Akshara — imperishable” form of our Lord. as this “Rasa” is of limited nature only. The nectar of our Lord’s blissful lips is considered as “unlimited” in conferring the bliss. In this verse, the illuminated brilliance of the “earrings” and the nectar of the Lord’s face, especially from the blissful lips, are mentioned separately. But if we take it together, we may arrive at this meaning — that the face and cheeks of our Lord are fully illumined by the earrings; but, as the “earrings” are part and parcel of the whole face, due to which, the liberation of “Saamipya” becomes a part of Bhakthi to our Lord. Hence even greater than this liberation of “Saamipya” (nearness of our Lord) is the “Rasa of devotion” to our Lord — the Rasa of singing the glory of the virtues and qualities. Again the Rasa of our Lord’s blissful lips’ nectar is greater than the Rasa of the “Akshara” form of our Lord!

(4) The Gopis now describe the glory of “Dasyam” Seva of our Lord, as greater than the “liberation of Saayujya” (merger with our Lord). Our Lord has, in His lotus like face, the most beautiful smile and “sight” — i.e. when the devotee has the Darsan of our Lord’s lotus like face, he attain the indescribable and incomparable bliss. The one, who merges in the “bliss of Brahman” (Brahmaananda), does not get this incomparable “Rasa” of pure Bhakthi to our Lord. It is our Lord’s sweet faint smile only, that inspires all the “bliss” (Rasa) among the devotees and our Lord’s grace only bestows spiritual wisdom or Jnana to the devotees. In the bliss of Brahman, both Jnana and “Rasa” are hidden — like a person, who is fully inside the water, cannot drink the water (although he is in water) nor can he have the knowledge about the Rasa of this (relish/taste) of this water. The knowledge about Brahman and the experience

of it's "Rasa" will not arise on merging with the imperishable Brahman. This knowledge and experience can occur only, when one is separate. That is why, the bliss of Bhakthi is showered on the devotee, who has the "Darsan" of our Lord's beautiful face. This "Dasyam" or Seva is the "result" or "Phalam" itself, as liberation is not a "result"!

In this way, the Gopis showed, that one of the three most important goals of one's "worldly" life viz. MOKSHA or liberation, is lower, than pure and total Bhakthi to our Lord, and doing "Seva" to Him! Now the Gopis are proving the "lower category" nature of attaining "heaven", in comparison to the pure and total Bhakthi to our Lord. In the "heaven" the highest result or Phalam is to become "Indra" himself. Those celestial gods, such as Indra and others are also not without fear. In fact, the fear of the celestial gods is always removed by the prowess of our Lord's Holy hands. These "hands" automatically are attained by the devotee of our Lord, when he is blessed by the Lord, to do "Seva" or service to Him! Then, why one has to put effort to attain the positions of Indra and others, when our Lord's Holy hands are "directly" easy and available to those, who are devoted to our Lord? There is no purpose in this at all.

In this verse, the sound "Cha" (and) has been used to denote, that our Lord does not confer protection from fear, for these celestial gods but, through the performance of "sacrifices" He has ordained that "Havi" (what is given in the fire) should be given to them. This, the Lord has provided through His "power of action" (KRIYASHAKTHI). This makes Indra attain liberation, no sooner his "regime of authority" gets over. In the verse, our Lord's hands have been referred to as

“BHUJADHANDA” — indicating that these “hands” are like “Dhanda” (punishment), which makes the demons not do any harm to Indra and other celestial beings (DEVA). In fact, on seeing our Lord’s “hands” the demons implicitly obey our Lord’s commands! And never cross the line! Even if the Brahmins do not perform the sacrifices, according to the Vedas, these are also punished by our Lord’s hands! In this way, through His hands, our Lord removes all the sorrow of His devotees, and also confers the welfare in the other world! Through both of these actions, the demons get destroyed in every way.

The Gopis are now describing the lower category of “wealth in this world” in comparison to the “Seva” of our Lord, through pure and total devotion.

On attaining the “wealth” (Goddess Laxmi) the humans enjoy various pleasures and this wealth is also the cause for joy and pleasure for all the worlds — this Goddess Laxmi has made, the wide chest of our Lord, as her own playground! On having “Darsan” of this beautiful “chest” of our Lord “We have become your servants Oh! Lord! after seeing the beauty of such a remarkable and Holy chest, we have no more desire to attain Goddess Laxmi, or to attain any other type of wealth.”

In the above analysis, the Gopis have put forth very logical reasoning to substantiate that all these three “main goals” of life are lower in category, when compared to the “Dasyam” Seva of our Lord! Hence, they have prayed to our Lord for this blessing of “Dasyam” or “Seva” only.

Shri Gosainji Prabhu Vittaleswara has given the following comments on this verse. He who has “Prema” for our Lord, gets, with the grace of our Lord, the “Darsan”

of the “supernatural” parts (Anga) of our Lord, and after getting this Darsan of the various parts (limbs) of our Lord, the Bhava or attitude of “Dasyam” (Seva) will get awakened in his heart. Then, this devotee will only request and pray to our Lord, for Dasyam or “Seva”. This “supernatural” result has not happened, due to scrupulous following of all the regulation of the Vedas — as the Gopis did not obey the regulation of the Vedas, which specify that they should go back to their homes — and this is indeed appropriate for the Gopis. For these Gopis, after giving up their own husbands, to do Seva to our Lord, who is considered by ‘worldly’ people as the “other” (ANYA) is deemed as bad behavior, leading to the 6 types of “blemish” in them. But all these 6 types of “blemish” were removed instantly when they had “Darsan” of our Lord and our Lord’s 6 Divine attributes destroyed the 6 types of “blemish” of the Gopis. Our Lord will never allow them to commit any sin. Moreover that task or action, which makes one attain the highest of the human goals viz. our Lord, can never be sinful in any way. That act or action is considered sinful, which will certainly cause sorrow and pain. That is why the “sin” is condemned by everyone, as it certainly and ultimately leads to one’s sorrow and misery. But, “Dasyam” or “Seva” to our Lord bestows great “Aananda” or bliss. Hence on one will condemn this as a “sin” — nay — this is praised! “Hence Oh Lord! we are desirous of getting blessed by You only with the result of “Dasyam” or Seva, which we consider as the highest Phalam or result!”

By following the paths of “Sankhya and Yoga” a soul attains “liberation” or MOKSHA. Our Lord blesses these devotees and wears them as His own “ear ornaments” (KUNDALAM), when these devotees obey all the rules

regarding “the Sankhya and the Yoga” systems, and give them the bliss of His own Divine self, by wearing them always.

The Gopis say to our Lord that, “If You say that, for the protection of the path, as laid out by the scriptures (i.e. for the protection of the right path), whatever You have said is proved through the evidence of the scriptures. But it is wrong for You to meet me, (as a lady meets a “paramour”) and this act will be condemned by everyone in this world. You should all do only the spiritual practices of hearing, singing My glories only”. This is answered by the Gopis, through the following verse.

ननु तथापि लोकविद्विष्टं स्त्रीणामभिसरणम्, अतः सन्मार्गरक्षणार्थं प्रमाणसिद्धमप्येतन्न कर्तव्यम्, अतः श्रवणदर्शनादिकमेव कर्तव्यमिति चेत्, तत्राहुः का स्त्रीति.

का स्त्र्यंग ते कलपदामृतवेणुगीत-

सम्मोहितार्थचरितान्न चलेत् त्रिलोक्याम् ।

त्रैलोक्यसौभगमिदं च निरीक्ष्य रूपं

यद्गोद्विजदुममृगाः पुलकान्यबिभ्रन् ॥४०॥

VERSE 40 Meaning: “Oh beloved! We, the Gopis of Vraja, whom, You have attracted, through the unseen sweet nectar poured out through the songs played by your flute, will definitely get strayed from the noble path of chastity (PATIVRATA). Why not? When even the birds, trees and animals get pleasant horripillation, due to intense love for You, once they see your enchanting form, which attracts all the three worlds!”

श्रीसुबोधिनी : अयं धर्मः पुरुषाणां वक्तव्यो न तु स्त्रीणाम्, असंभवातितत्वात्, नह्यसंभावितो धर्मो भवति. एवं धर्मनाशे धर्मस्थापकं स्वरूपमेव हेतुः, अद्भुतकर्मत्वात्, (वस्तुतस्तु स्वरूपसम्बन्धिनां भक्तानां

धर्म स्वरूपेणैव रक्षति. तच्चान्यभावेभ्यो रक्षणमेतद्भावापोषणं च. ये स्वरूपधर्मसम्बन्धिनस्तास्तैरेवेति न किञ्चिदनुपपन्नमिति भावः. अतएवैवं स्वरक्षणेन स्वान्तरङ्गत्वज्ञापनाय) अङ्गेति सम्बोधनम्, अप्रतारणाय च. या स्त्री लोके 'स्त्री'शब्दवाच्या सा कथमार्यचरितान्न चलेत्? त्रिलोक्यां सत्त्वरजस्तमः कार्यरूपायाम्. तामसीनां मौढ्याद् आर्यचरिते स्थितिं मत्वा तन्निराकरणम्. राजसीनां स्वभावएव. सात्त्विकीनां सत्त्वाद्धर्मबुद्धिमाशंक्य तन्निराकरणम्. आर्यमार्गपरित्यागे हेतुः ते कलपदामृतवेणुगीतसम्मोहितेति. सम्मोहिता आर्यचरिताच्चलत्येव. सम्मोहः पञ्चपर्वाविद्यास्थानीयैः. भगवत्सम्बन्धाद् अविद्या तु न बाधते परमन्यएव बाधकाः. तेषां बलं ते इति, त्वदीया इति. कलान्यव्यक्तमधुराणि यानि पदानि तत्राविर्भूतं यदमृतं तदेव वेणुद्वारा गीतं तेन संमोहः. गीतं देहमोहजनकं, "गायन्तं स्त्रियः कामयन्त" इति, स्त्री तु देहएव. इन्द्रियाणां व्यामोहको वेणुः, रसात्मकत्वात्. अमृतं प्राणानाम्. पदान्यन्तःकरणस्य. अव्यक्तता आत्मन - इति सम्यग्विमोहिताः. आर्याः प्रमाणबलविवेकिनः. प्रमाणे हि इन्द्रमहेन्द्रयोरपि भेदस्वीकारः, पृथगुपस्थिताः सर्वएव भिन्ना इति. अन्यथा इन्द्रयाजिनोऽग्रे सम्बत्सरान्ते प्रायश्चित्तश्रवणं न स्यात् "सम्बत्सरस्य परस्तादग्नये व्रतपतये पुरोडाशमष्टाकपालं निर्वपेदि"ति. अतो देहव्यतिरिक्तः स्वरूपेणोपस्थितोऽपि प्रमाणबले विरुध्यते. वस्तुविचारस्तु प्रमेयबलमाश्रित्य, अन्यथा विधिनिषेधविधयो व्यर्थाः स्युः. तदुत्तरत्र वक्ष्यति एकादशे. अतो मार्गान्तरविरोधो मार्गान्तरे नोपयुज्यत इति मर्यादाभङ्गोऽत्र न दूषणम्. एतस्योत्तरमग्रे शुकश्च वक्ष्यति रासानन्तरं "धर्मव्यतिकरो दृष्ट" इति. तस्मादत्र फलस्य सिद्धत्वात् साधनदृष्ट्या अपकीर्तिः नास्मत्प्रतिबन्धिका. किञ्च न केवलं नाम्ना मर्यादाभङ्गः किन्तु स्वरूपेणापि, तदाहुः त्रैलोक्यसौभगमिति, त्रैलोक्यस्यापि सुभगत्वं यस्मात्. यथा सूर्येण दिनं, चन्द्रमसा रात्रिः, तथा त्रैलोक्यमेव भगवद्रूपेण सुन्दरतां याति. इदमिति प्रत्यक्षसिद्धं, चकारादनुभावौश्च. तच्छ्रुत्वा एतद् दृष्ट्वा का वा आर्यचरितान्न चलेत्? अस्त्विदं प्रमाणवार्ता दुर्बला, प्रकारान्तरेणापि चलति- भगवतो रूपेण प्रमेयमर्यादाप्यपगच्छति या कथमपि नान्यथा भवति. तदाह यद्गोद्विजदुममृगा इति. गावो हि प्रमाणवार्तानभिज्ञाः, मातरमपि

गच्छन्ति. द्विजाः पक्षिणः सर्वभक्षाः. द्रुमाः स्थावराः, कदाचिदपि बहिःसम्बेदनरहिताः, निरिन्द्रिया एवेति केचित्. मृगाः सर्वतोभयाः. तेऽपि चेद्भगवद्रूपेण गीतेन वा आश्लिष्टरसाः पुलकानि धारयन्ति रसिकमनुष्यधर्मानाविष्कुर्वन्ति, ये भगवता अन्यथैव सृष्टाः. स्त्रियस्तु स्वभावतोऽप्यन्यथा भवन्तीति नाश्चर्यं किञ्चिदत्र ॥४०॥

SRI SUBODHINI: "Oh beloved! You have given us your advice to go home, and then do the spiritual practice of listening to My Divine Leelas etc. This "instruction" should be given to men as this type of instruction for us, the ladies, is meaningless, as it is impossible for us to observe these instructions. What is the use of giving us an "instruction" (Upadesa), which is very difficult to be practiced? By becoming your "servants" or "Sevak", whatever "chastity" is lost by us, is caused by your Divine form only, which is the basis of all Dharma or righteousness, as your Divine form is capable of doing wonderful actions.

[Shri Gosainji Prabhu Vittalesa gives here a special note. Those devotees, who get related to our Lord's Divine form, the Lord Himself protects their "Dharma" or righteousness. He protects them by keeping the devotees away from their "Bhavas" or attitudes and by fostering and progressing their Bhakthi to Him. those devotees, who are related to our Lord's "Dharma", He protects them, through His own "Dharma" (qualities and attributes) only. This is indeed very appropriate. From this, it is also explained that our Lord is most dear to His devotees and vice versa. By addressing the Lord as "Beloved One", the Gopis also innocently declare, that they have no idea of cheating or deceiving the Lord.

In the verse, the Gopis have referred to the "three worlds". They have explained that there are three types

of women, in this world, made up of Satwa, Rajas and Tamas qualities. Thus, the three types of women also (Satwa, Rajas and Tamas) stray from the noble "Arya" path or tradition. The women of Tamas, stray due to delusion, the women of Raja,s stray by their very nature (SWABHAVA) and the women of Satwa, although they are "Dharmik" in their way of thinking, they also stray away. Why? They are infatuated and attracted by the unseen sweetness of the nectar, contained in the songs played by the Lord's flute! They literally drink this "nectar" and get fully infatuated. In this way, they all certainly stray away from the noble "Arya" path, due to the infatuation created by the playing of our Lord's flute. Ordinary "infatuation" is caused by the five factors/parts of "AVIDHYA" or primordial ignorance viz. (1) Ignorance caused by inner-mind. (2) Ignorance caused by the "vital air" or "Prana". (3) Ignorance caused by the senses (INDRIYA). (4) Ignorance caused by the "body" (DEHAM) and (5) ignorance caused by "forgetting one's real Divine nature" (SWAROOPA VISMRTI). But for the Gopis, because of being related to our Lord, these five factors of ignorance could not make them "deluded" or "infatuated". But the other 5 factors viz. the flute, the nectar, the notes, the song and the indistinct sound, have infatuated and attracted the Gopis, as these contain the strength and power of our Lord, and this "power" has caused this infatuation. Now, a description as to which of the above 5 factors infatuated which part of their body, is being given. The song infatuated the body; the scriptures say that the "ladies get attracted to a singer and loves him". After all, women are also bodies only. The flute infatuated the sense,s as the flute is full of Divine bliss. The nectar emanating out of the flute infatuated

their "vital air" or "Prana". The "notes" from the flute, infatuated the inner-mind. The indistinct sound or Nada infatuated the inner Divine self "Atma" and in this way, the Gopis were fully infatuated.

An object can be determined or understood in two ways. Firstly through "Pramana" (evidence) viz. the Holy scriptures. Secondly through the "Prameya" (the goal of the scriptures viz. our Lord). In this, cultured and tradition-bound persons always decide the issues through the stipulations of the scriptures; like for example, although "Indra and Mahendra" are one, these scripture-based persons, regard them as different, while conducting the sacrifices or Yagnas! They also regard all the different celestial deities, referred to in the scriptures, as different from each other. If the sacrifice is not done, invoking each of these deities separately and the sacrifice for "Indra" only is done, then due to this, the performers of this sacrifice for Indra only are expected to "reparation" (expiation) — (PRAYASCHITHA), towards the end of the year, for this omission.

The Divine self or Atma is different from the body and the "qualities" of this Atma, are also different. The persons, who follow only the views of the scriptures, therefore, are not able to correctly and fully determine the nature of this Dhärma of the Atma, as an object can be properly understood fully only, through the power of the object itself viz. our Lord! (Prameyabala). Otherwise the "stipulations" (VIDHI) and "prohibitions" (NISHEDA) prescribed, in the scriptures, will not be useful. This will be determined in the 11th canto of Sri Bhagavatam. Thus, if there is an opposing view, from the point of view of the scriptural-Maryada path, then this contradiction or opposing view, is not considered as "true or opposing" in the

other (Prameya) path. E.g. in this "scripture based" path (Prameya) a lady is not expected, on any count, to give up her husband. But in the "Prameya" (the path towards the object or the goal of the scriptures viz. our Lord) path, as our Lord is the Divine Atma in everyone, as per the tenets of pure Brahmanvada (i.e. all this is Brahman and nothing else), and it is He, who has taken all the forms (i.e. all forms are His' only) — this view leads to the very determined conclusion that **THE LORD ONLY IS THE REAL AND PERMANENT HUSBAND OF EVERYONE** — Hence, one is allowed to give up everything, including one's husband! Shri Sukadeva will answer this question, and also give detailed and special elucidation, later, after the conclusion of "Maha Rasa" Divine Leela of our Lord, through the verse "**DHARMA VYATIKRAMO DRISHTAHA**". (What is seen as breaking of Dharma).

The Gopis aver, "We have already attained the full and complete Phalam or result. We may get a bad name or ill-fame from the point of view of the spiritual path or means, but this way cannot create an obstacle for us. We have broken this "Maryada" (scriptural injunction) not only in "name" but also in "spirit". Due to this, the Gopis have termed the Lord, as "the most attractive and beautiful in all the three worlds". Like the sun illuminates the day and due to the moon, the night is beautified, in the same way, due to the brilliance and beauty of our Lord, all the three worlds have been fully made brilliant. "How can any lady of noble "Arya" tradition not get strayed from this path, after seeing the most beautiful "vision or gaze" of our Lord, which inspires the rise of unending bliss, in the minds of everyone?"

The power of scriptures and the "orderly" way of spiritual conduct and practice (Maryada) is incapable and

powerless, when compared to our Lord's Divine form. It is not that, the women are getting strayed from this path due to this reason only, they can get strayed through other means also. But our Lord has such an incomparable Divine form that even the "order" of this path of "Prameya" itself cannot stand. If this is so, what will be the fate of the path of "Pramana"? (Prameya = our Lord who is the goal: Pramana = the evidence i.e. the scriptures). With a view to make this point very clear the words "Even the animals and others like the cows, birds, trees, deer etc." have been spoken by the Gopis. The purport of this is that the "cows" do not even understand the truth of the principles, enunciated in the scriptures (to the extent that the bull mates even with his own mother); the birds eat every type of food (i.e. no control of whatsoever nature); the trees cannot even move and in fact some people say, that the trees do not have any "senses" (Indriyas) at all; (and hence they do not experience any sorrow at all); the deer is full of fear of everyone — all these animate and inanimate beings, which are not endowed with the human faculties, get thrilled and attain horripilation, on having the Darsan of our Lord's most beautiful Divine form, and on listening to the "Rasa" filled notes of music, carrying nectar, emanating from His flute! Like our Lord's Divine form and enchanting songs make the "Rasikas" (the devotees of our Lord) attain horripilation in their bodies, in these inanimate objects and animate beings also, there is the rise and origin of "human" faculties/qualities (MANUSHYA DHARMAM) of Rasa or aesthetic relish or taste! Although cows and others have been made by our Lord, as being different from others. "Women are indeed, usually of fickle mind, due to their very nature. Hence,

what is there to be wondered at, when we have got strayed, due to the beauty of your Divine form, and your enchanting songs?

In this way, the Gopis refuted the words of the Lord, which were based on the “Maryada” path, through the tenet of the path of grace (PUSHTIMARGA), in 10 verses. Now this principle of the path of grace, can be established or made stable in the mind of a devotee only through the grace of our Lord — as this is won over, only through the grace of our Lord, and not through any spiritual effort (i.e. no spiritual effort is enough or capable of getting this grace on its own merits). Hence the Gopis are praying for the showering of our Lord’s grace, through the following verse.

एवं भगवदुक्तानां वाक्यानां निवारणार्थं पुष्टिसिद्धान्तं निरूप्य
एतद्भगवत्कृपैकसाध्यमिति भगवत्कृपां प्रार्थयन्ति व्यक्तमिति.

व्यक्तं भवान् व्रजभयार्तिहरोऽभिजातो

देवो यथादिपुरुषः सुरलोकगोप्ता।

तन्नो निधेहि करपङ्कजमार्तबन्धो

तप्तस्तनेषु च शिरस्सु च किङ्करीणाम् ॥४१॥

VERSE 41 Meaning: “Like the primordial Supreme Lord, Shri Narayana protects the celestial deities and gods, in the same way, oh Lord!, You have taken this incarnation to remove the sorrow of Vraja. Hence Oh! Friend of the distressed! please place and bless with your lotus like hands, our distressed bosom and heads.”

श्रीसुबोधिनी : नापि त्वदुक्तमस्मदुक्तं वा किञ्चित्साधकं बाधकं वा. तथापि स्वावतारप्रयोजनं विचार्य अस्मासु कृपा कर्तव्या. तत्प्रयोजनमाहुः भवान् व्रजभयार्तिहर एव व्यक्तमभिजातः. व्रजस्य आर्तिः पीडा भयं च त्वया दूरीकर्तव्यम्. अन्यथा साक्षाद्भगवतोऽवतोऽवतारे प्रयोजनं न पश्यामः.

भूभारहरणं तु सङ्कर्षणांशेन. वसुदेवादिप्रियं प्रद्युम्नेन. धर्मरक्षा त्वनिरुद्धेन. यदि व्रजभयार्तिनिराकरणं न क्रियेत, तदा किमवतारान्तरकार्यं स्यात्? अतो व्यक्तं भवान् व्रजभयार्तिहरः. इदानीं यथार्तिरस्माकं तथा न कदापि. अस्मदपगमे तु सर्वस्यापि व्रजस्य महती आर्तिः. अत आर्तिनिवृत्तिः कर्तव्या. ननु मर्यादयैव निवृत्तिकरणमुचितं न तु अमर्यादया, तथा सति भवतीनां कामशान्तिः ज्ञानं वा भवत्विति चेत्, तत्राहुः देवो यथादिपुरुष इति. भगवान् ब्रह्मरूपः सर्वसमः, तथापि इन्द्रादिषु कृपां कुर्वन् दैत्यान् मारयन् विषमतामङ्गीकरोति न तु देवेभ्यो ज्ञानं प्रयच्छति. यत्र स्वरूपमेवान्यथाकरोति, तत्र वाचमन्यथाकरोतीति किं वक्तव्यम्? अतो यथादिपुरुषोऽपि देवो भूत्वा सुरलोकगोप्ता जातः, तथा भवानपि धर्ममर्यादारक्षकः अस्मत्सम्बन्धं करोत्विति भावः. तदेव रसपोषणार्थं व्याजेनाहुः तन्नो निधेहीति. आदावस्माकं शिरसि हस्तं स्थापय यथा अस्माकमभयं भवति. ततोऽस्माकं हृदयतापनिवृत्त्यर्थं स्तनेषु च करपङ्कजममृतस्रावि तापनाशकं निधेहि. अनौचिती तु नास्ति यतो वयं किङ्कर्त्यः. परीक्षार्थं वा एतद् द्रष्टव्यमिति रसोक्तिः ॥४१॥

SRI SUBODHINI: "Oh Lord! You had told us to go back to our homes and serve our husbands and others and, in reply, we have also spoken to you so much. Please do not mind our words, as these words are neither helpful nor unhelpful (or destructive). We pray for your grace and compassion." The Gopis now say very clearly, the reason for the incarnation of our Lord. "Oh Lord! You have come down on this earth, through your unique incarnation as Lord Shri Krishna, only with a view to remove the fear and sorrow of the people of Vraja. Thus, You should only accomplish this task. If this is not done by You, then, we are not able to see or discern, any other important reason or purpose for your incarnation. All other works and tasks, Oh! Lord! You are able to achieve through your other Divine parts (AMSA ROOPA) e.g. through Lord Sankarshana, You remove the burden on this earth (of evil forces); protection of Vasudeva and others, through your

Divine part of Pradhyumna; and protection of "Dharma" (righteousness) is achieved by You, through your Divine part of Aniruddha. If by coming down to this earth, by yourself, as an incarnation, if you are not able to remove the fear and sorrow of the people of Vraja, Oh Lord! what other work will You do, through this highest manifestation of our Lord Shri Purushottama? From this, we decipher that You have manifested yourself, only with a view to remove the fear and sorrow of the people of Vraja.

"At the present time, we have so much sorrow in us, which has never happened to us before at any time! Hence please remove this sorrow as, in the absence of our sorrow being removed by You, we will all get destroyed and this in turn, will lead to intense sorrow in Vraja."

The Gopis began to think that the Lord might tell them, that their sorrow should be removed only through the path of "Maryada" and getting the sorrow removed by giving up this path will not be right. "Oh! Gopis, through this path of Maryada, your desires also will get satisfied, and you will be blessed with spiritual Jnana also." Even before the Lord could tell the above words, the Gopis give the answer. "Oh! Lord! You are the primordial Lord Shri Narayana (DEVO YATHA AADIPURUSHAHA). You are the Supreme Brahman. Due to this, the Supreme Brahman, sees everyone as same or alike. Even then, the Lord shows more compassion on Indra and other celestial gods, and also destroys the demons. This proves that, You do accept some "difference" or "inequality" under certain circumstances. But You do not confer spiritual knowledge on these "Gods". Where You can differentiate and give up the "equality" of the outside "forms", in this way, (i.e. treating "Devas" and "Demons" differently) what is the

difficulty, now, for you, to change your own "words"? Hence, like the primordial Shri Narayana, protected, for the purpose of furthering His Divine Leelas, the celestial worlds and deities, in the same way, although You are the ardent protector of the Maryada (tenets) of "Dharma", even then, please relate yourself with our Atma, as You are even now prone and desirous of enacting your Divine Leelas and, all the more, You have manifested yourself only, to enact various beautiful Divine Leelas. ["Words" = the stipulations made by the Vedic words.]

For the progress and rise of "Rasa" or "bliss", the Gopis reiterate the same point by saying, "Please bless us by putting your Holy hands on our head, through which, we will attain "fearlessness". Afterwards, with a view to remove our sorrow imbedded in our hearts, please place your hands, which shower the veritable nectar and remove all sorrow, on our bosom. There is absolutely nothing wrong or inappropriate in this, as we are your "DASIS" servants. You may also see and feel for yourself our sorrow in this way, or decide as to whether, we are deserving your bliss and union with You". The Gopis told like this with a view to express their "Rasa".

When the Gopis made this prayer to our Lord, Shri Sukadeva explains in the following verse, what was done by our Lord.

एवं प्रार्थनायां भगवान् यत्कृतवान् तदाह इतीति.

॥ श्रीशुक उवाच ॥

इति विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः ।

प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमत् ॥४२॥

VERSE 42 Meaning: "Shri Sukadeva said, "On hearing the words of the Gopis, which clearly expressed

their fear, our Lord, the Master of all the Yogis/Yogas, who is always happy and delighted by Himself (i.e. He does not need anything from anyone to become happy) smiled with grace and compassion, and began to shower the bliss of His Divine self on the Gopis."

षड्गुणैश्वर्यभावेन षोढा रेमे हरिः स्वयम् ।

स्वरूपेणापि शृंगारो द्विविधोऽपि निरूपितः ॥ (१) ॥

सामान्यरमणं पूर्वं विशेषे मेलनं पुरा ।

बाह्येन रमणं पश्चाद् आन्तरं च ततः परम् ॥ (२) ॥

ततो नानाविलासेन जातकेलिविभेदतः ।

विप्रलम्भस्य सिद्ध्यर्थं तासां मानमुदीर्यते ॥ (३) ॥

तिरोभावस्ततश्चापि नायं लौकिकामुकः ॥

KĀRIKAS 1 to 3 Meaning: Our Shri Mahaprabhuji describes, in these verses, the nature of the Divine Leelas of our Lord, enacted with the Gopis.

"Our Lord has 6 Divine virtues/qualities. He, through these 6 qualities, conferred His Divine bliss through "ordinary and common" Divine Leelas. He exhibited that particular quality (from His 6 qualities), which He wanted to employ in His Divine Leela. In this way, through His 6 qualities, He enacted His Divine Leelas, based on pure love for them —both in the "Samyoga" (union) and "Viprayoga" (being absent) ways. In this way, He enacted these Divine Leelas of love, in two ways, as He is endowed with these two types of "love" forms!

The "ordinary" Leela is explained in the 42nd verse. The "special" Leela has two divisions viz. (1) outside, (2) inside. For this "special" Leela, through the 43rd verse, the meeting of Gopis which took place with our Lord, is described in the 44th verse, the "outside" Leela of our Lord is described (like His loving gaze of the

Gopis, with a view to increase their desire to have our Lord's bliss). In the 45th verse the Leela enacted in the "inside" is described.

Afterwards the "games or play" which were enacted are of two kinds. In one, there is no expression of desire — called as "games without expression of desire". Secondly the play or games are called as "desireful". Our Lord played and enacted His Divine games, in endless ways, which are described in the 45th and 46th verses. In the 47th verse, with a view to enable the Gopis to attain the "love of separation", the Leela of Gopis' "pride" is being outlined.

In the 48th verse, our Lord arranges His own disappearance, as our Lord is not full of "desire" as ordinary people are".

Sri Gosainji Prabhu Vittalesa has written this: If the Lord was also full of "desire" like others. He would have removed the "pride" of the Gopis, like the ordinary person, through words conveying untruthful love. Our Lord did not do this. He only disappeared. Why? Like ordinary people have desire for women, leading to "Vikaar" (changes) in one's mind and body, in our Lord this sort of change does not take place. If it were to happen, then the Lord would have also acted like ordinary men, leading to one's destruction. Thus by "disappearing" our Lord proved the reference to Him in the Vedas "RASO VAI SAHA" — our Lord is Shri Purushottama Himself full of "Rasa" or "bliss" Himself (i.e. not needing bliss for Himself from anyone or anywhere as His "bliss" only is reflected in the entire universe, as joy, pleasure, Aananda etc.) — that in Him all the different varieties of "Rasa" or bliss are situated and established, in their fullest

measure! He exhibits the “Rasa” which is required to deal with a particular situation e.g. for the demons, He exhibits His form of “Veerya” (valour) as the demons deserve this only. In the same way, here also, as per the “deserving” of these Gopis, our Lord exhibited His particular “Guna” or quality and manifested Himself with this required “Guna”. This is the purport.]

श्रीसुबोधिनी : प्रथमं तासां तापापनोदनार्थं सामान्यलीलामाह इति तासां विक्लवितं परमवैक्लव्यभाषितं श्रुत्वा प्रहस्य अरीरमत्, ननु निरिन्द्रियः कथं रेमे? तत्राह योगेश्वराणामपीश्वर इति. योगादिषु सर्वे पदार्थाः स्फुरन्ति, अणिमादयोऽपि, तथा तदैव स्वरूपमेवेन्द्रियादिभावेन प्रकटीकृतवान्, न तु स्वस्य कामेन, तथा सति बीजनिवृत्तौ कामो निवर्तते. तासां यथा न कदाचिदपि स भावो गच्छति तदर्थं प्रहस्य प्रकर्षेण हास्यं कृत्वा. तासामुद्धरणार्थं, न तु भिन्नगणनया मर्यादायां पातयित्वा नाशनार्थमिति, तदाह सदयमिति. गोपीरेवारमयत्, स्वयं त्वात्मारामएव. तासां रसाधारत्वाय वा सदयम्.

SRI SUBODHINI: Shri Sukadeva is explaining the ordinary Leela of our Lord, designed to remove the sorrow of the Gopis. The Lord smiled gracefully and seeing the Gopis as worried and afraid, He enacted His Divine play, with them.

Our Lord does not have any “senses” (physical Indriyas). Then how did He enact His Divine play, without any “senses”? our Shri Mahaprabhuji removes this doubt, by referring to the description of our Lord, as given in this verse, as “the Master of all Yogis and Yogas” (YOGESHWARESHWARA). He is the “Ishwara” or “the Lord of all Yogas/Yogis”. All the “Yoga” attainments are in Him. All materials are manifested in Him by themselves. All the 8 types of “Siddhis” (powers) like “ANIMA” (becoming like an “Atom” etc.) are standing before our Lord, waiting for His orders, with folded hands! All these

powers enable our Lord to complete all of His desired actions, without even having any "sense" or Indriyas.

Hence during this time, our Lord manifested His Divine form into the "Bhava" or nature of the "senses" and PLEASE NOTE THAT THIS MANIFESTATION AS "INDRIYAS" (SENSES) IS NOT FOR THE FULFILLMENT OF HIS DESIRE BUT ONLY WITH A VIEW TO CONFER HIS DIVINE BLISS TO THE GOPIS, OUT OF HIS GRACE AND COMPASSION TO THEM, ARISING OUT OF THEIR PURE BHAKTHI TO OUR LORD. DUE TO PURE BHAKTHI THE LORD GIVES UP HIS ENTIRE SELF TO THE DEVOTEE, AS HE LOVES HIS DEVOTEE ABOVE HIMSELF!

If the Lord was like the ordinary people, then He would have lost interest in these games after being exhausted, but this did not happen, as our Lord does not have this "worldly" type of "desire", which becomes peaceful and arises again after a lapse of time. Our Lord's love is continuous, unphysical and ALOUKIK—supernatural. No one can understand this, except through one's own experience. Our Lord began to laugh profusely, with a view to remove the sorrow of the Gopis. He was not interested in treating the Gopis, as separate from Him and make them follow the "Maryada" path and destroy their "Prema or love" for Him. Hence, our Lord, with great compassion, began to enact His Divine Leelas with them. Our Lord delights with Himself only, all the time! He does not need any outside "delight" to get delighted! But out of His boundless compassion, made the Gopis, the basis of His Divine bliss and through this, He made them attain the "Bhava" or nature of our Lord's "beloved" (NĀYIKA).

क्रिया सर्वापि सैवात्र परं कामो न विद्यते ॥ (१)॥

तासां कामस्य सम्पूर्तिर्निष्कामेनेति तास्तथा ।

कामेन पूरितः कामः संसारं जनयेत् स्फुटः ॥ (२)॥

कामाभावेन पूर्णस्तु निष्कामः स्यात् न संशयः ।

अतो न कापि मर्यादा भग्ना मोक्षफलापि च ॥ (३)॥

अत एतच्छ्रुतौ लोको निष्कामः सर्वथा भवेत् ।

भगवच्चरितं सर्वं यतो निष्काममीर्यते ॥ (४)॥

अतः कामस्य नोद्बोधः ततः शुक्वचः स्फुटम् ।

KĀRIKAS 1 to 4 Meaning: Our Shri Mahaprabhuji reemphasizes and clarifies beyond all doubts, that IN THIS RAASALEELA OF OUR LORD THERE IS NO WORLDLY DESIRE (KAMA) AT ALL, through these Karikas.

Here, in the Divine “Raasaleela” enacted by our Lord all the games and actions, associated with the “worldly” ways (this will be described in the 46th verse) were also enacted but there, was no “desire” or “Kama” at all! The desire in the Gopis, will be fulfilled by our Lord, through His “supernatural bliss” — this made the desire of the Gopis also as “supernaturally blissful”! If this was merely “worldly” then, their desire would have not ended with the supernatural bliss blessed by our Lord! Hence the Gopis also were without any trace of “desire”.

If the Gopis had nurtured “worldly” desire and if the Lord had fulfilled their desire in the “worldly” way only, they would have given birth to children. But this did not happen. Hence, the desire of both of our Lord and the Gopis was not “worldly” at all. Due to the absence of this desire in our Lord only, the Gopis also became fully “desireless”. There is no doubt on this!

Due to this reason, in the enactment of this glorious Divine “Rāsaleela” by our Lord THERE IS NO BREAKING OF ANY RULES OF CONDUCT AND THIS

DIVINE LEELA OF OUR LORD CONFERS MOKSHA OR LIBERATION TO THE DEVOTEES. HENCE BY LISTENING TO THIS DIVINE LEELA OF OUR LORD, A DEVOTEE BECOMES "DESIREFREE" (NISHKĀMA). IN OTHER WORDS THE DESIRE OF THE HEARER OF THIS DIVINE LEELA, GETS FULLY DESTROYED.

All the Divine Leelas of our Lord are "Desirefree". Hence, by listening to these Divine Leelas, the "desire" in the heart of devotees gets destroyed. This is as per Shri Sukadeva's own words."

श्रीसुबोधिनी : आत्मारामस्य आत्मनैव रमणं व्यावर्तयितुमपिशब्दः।
अरीरमत् बहुधा रेमे, उत्तरोत्तरं रसाधिक्यं च प्रकटितवान् ॥४२॥

SRI SUBODHINI: In the original verse, Shri Sukadeva has used the word "Api" (though) to denote, that although our Lord is always "delightful" in Himself only, but here, He desisted from "delighting" with His own self, and enacted His Divine Leelas with the Gopis, in many ways, and this led to the gradual rise of Rasa or bliss in the Gopis, arising out of our Lord's Divine bliss and grace.

After describing the "ordinary" Leelas, in the next 3 verses, the "special" Divine Leelas are being described.

एवं सामान्यलीलामुक्त्वा विशेषलीलामाह ताभिरिति त्रिभिः।

ताभिः समेताभिरुदारचेष्टितः प्रियेक्षणोत्फुल्लमुखीभिरच्युतः ।
उदारहासद्विजकुन्ददीधितिर्व्यरोचतैणाङ्क इवोडुभिर्वृतः ॥४३॥

VERSE 43 Meaning: "The Gopis' faces blossomed beautifully, due to seeing our Lord and the Lord got now surrounded by them. His generous smile revealed the beautiful white illuminated teeth resembling the Kunda flowers. Like the moon illumines this universe surrounded by the bright stars, our Lord Achyuta was also seen, now, as very brilliant."

श्रीसुबोधिनी : अजातस्मरकेलिभिः प्रथमतः ताभिः समेतो जातः मिलितः, पूर्वं भयात् पृथक् स्थिताः. तत उदाराणि चेष्टितानि यस्य. अत्र औदार्यं रसविषयकं—यथा तासां महानेव रस आविर्भवति तथा कामशास्त्रसिद्धलीलाः सर्वाएव कृतवान्. ततस्ता अन्तःपूर्णरसाः प्रियस्य भगवत ईक्षणार्थमुत्फुल्लानि मुखानि यासां तादृश्यो जाताः. प्रियेक्षणेन वा सूर्यकिरणैरिव उत्फुल्लानि मुखानि. वस्तुतो लोभस्थितरसार्थमेव तथाकरणम्. एतावति कृते रसो निवर्तते, तदभावायाह अच्युत इति. तासामपि रससमाप्त्यभावाय उदारेति. उदारो यो हासः पूर्णकामप्रदः, कामार्थमेव यो मोहः तेनैव स्नेहः सम्बर्धितः. तदाह हाससहिता ये द्विजाः त एव कुन्दपुष्पाणि आरक्तान्यपि हासेन शुभ्राणि तेषु दीधितिर्यस्य. कुन्दत्वं स्नेहस्यैतन्मात्रपर्यवसानार्थम्. (पूर्वं निरुपधिरेव स्नेहः स्थितः, भगवता परं रसशास्त्रोक्तरीत्या स्वरूपानन्दं दातुं तत्सजातीयः कामोपाधिकः स्नेहोऽधुना जनित इति ज्ञापनाय स्नेहरूपरदानां द्विजपदेन कथनम्.) तथा सति फलभोगात् कान्त्यभावमाशङ्क्यतत्र दीधितिरुक्ता. यद्यपि भगवान् तन्निर्बन्धेन रेमे जगद्दोषनिराकरणार्थं च, न तु स्वयं, तथापि न पूर्णमनोरथ इव किन्तु यथा लौकिकः, तदाह दृष्टान्तेन एणाङ्कः उडुभिः नक्षत्रैः सह यथा व्यरोचतेति. बन्धातिरिक्ताः सर्वा बाह्याएव लीला उक्ताः ॥४३॥

SRI SUBODHINI: The Gopis who, up to now, have not experienced the bliss of our Lord's Divine Leelas, had come to meet our Lord, for the first time. Hence, due to fear in the initial stage, they were standing a little far away from the Lord. Later, when our Lord enacted His Divine Leelas, which would give rise to "Rasa or bliss" in them, (in the same way, as the "worldly" persons will do), the rise of "Rasa" in them also got increased in a full and total manner. Hence, Due to the of "Darsan" of their beloved Lord, their lotus like face blossomed in such a beautiful way, like the lotus flowers bloom, on seeing the sun! In reality, their faces had blossomed only, with a view to drink deep the nectar, from the lips of the lotus

like face of our Lord. Will it be, that our Lord will become “Rasa or bliss-less”, if the Gopis were to drink away all the “bliss” from the lips of our Lord? Shri Mahaprabhhuji removes this doubt, by pointing out Shri Sukadeva’s reference, given in the verse, indicating our Lord’s Divine nature of “ACHYUTA” (the Lord, who has no decline of any nature). The purport of this is that, our Lord is always, at all places and at all situations full with His “Rasa” or “bliss” and there is no reduction or decline in this at any time! The Gopis had drunk this nectar of the lips of our Lord, to remove the burning fire of desire in their hearts. Not only this; as our Lord’s “smile” is very noble and generous, the purport of this, is that the bliss or Rasa in the Gopis will not be over or ended, due to our Lord’s smile. They will also remain with this “Divine bliss” at all the times and how can then, be any decline in the Rasa or bliss of our Lord. when the Gopis themselves were full of “bliss” at all times? (due to the grace of our Lord). Never it will get declined, as our Lord is ACHYUTA!

Our Lord also showed His beautiful white teeth resembling the kunda flowers, when He opened His mouth for this smile and laughter! The rays emanating from this “teeth” made the Gopis more inspired towards our Lord and made their love for our Lord stable, pure and very determined! Our Lord caused this to rise, as He did not want them to get fear, on witnessing His glory and greatness, (MAHATMYAM), caused by their getting closer to our Lord! Fear will cause loss of Rasa or bliss in them. Hence, if they got intense love for Him, then fear will not arise. [Shri Gosainji Prabhu Vittalesa had written thus: At first, the Gopis’ love for our Lord did not have any “Upādhi” or qualification (i.e. the love was without any

“desire” or motive) but, our Lord, with a view to bless them with the bliss of His own Divine self (Swaroopaanandavitharan), made them get the “quality” of “desire” as explained in the Sāstra dealing with “Rasa” or “bliss” and that is why, in the verse, the word “DWIJA” is used (meaning “Brahmin” who is considered as having two births — here also the love to our Lord was born twice viz. the original “desire-free” love which the Gopis had and the love gifted by our Lord.]

When the “teeth” have been compared to the white kunda flowers, will it be, that it’s “brightness” will fade away after conferring of “result” or “Phalam” to the Gopis? Our Shri Mahaprabhuji says, using the words of Shri Sukadeva, that these “teeth” have been referred to having “rays” (DIIDHITI) — to indicate that our Lord’s teeth emanated brilliant rays, through which, the brilliance (TEJAS) of His teeth, will never get removed!

But our Lord, with a view to remove the “blemish” (DOSHA) of this world and also due to the desire of the Gopis, enacted His Divine Leelas. He never enacted this Leela on His own or for the fulfillment of any of His desires. But our Lord enacted His Divine Leela, absolutely like a hero in this world. This is explained through an example. Like through the bright stars, the moon’s brilliance is furthered, in the same way, our Lord also got “illumination” and “brilliance” from the Gopis. Except the actual conferment of the Divine bliss to the Gopis, all the other Divine Leelas of the Lord have been explained in this verse.

Shri Gosainji Prabhu Vittalesa says that like the moon begins to fade after becoming full, and afterwards, the moon becomes once again “full” — and in this way,

the moon does not remain full at all times, our Lord also became “non-full” for the sake of His Leela although He is always “full” (POORNA), without any decline!

Through this “special” Leela, the “desire” in the Gopis was got rid off, and through the following verse, a description is given on the entire gamut of various ingredients required, for the enactment of the second special Leela.

एषा विशेषतः प्रथमलीला बाधककामनिवारिका. द्वितीयलीलाया उद्बोधार्थं पूर्वसामग्रीमाह उपगीयमान इति.

उपगीयमान उद्गायन् वनिताशतयूथपः ।

मालां बिभ्रद्वैजयन्तीं व्यचरन्मण्डयन् वनम् ॥४४॥

VERSE 44 Meaning: “The protector of these groups of Vraja women, whose praise was being sung by the Gopis, and whose neck was adorned by the beautiful Vyjayanti garland, our Lord, began to sing in a very high voice, and roamed in the forest, illuminating the beauty of this forest, through His gait”.

श्रीसुबोधिनी : ताभिरुपगीयमानः निकटे गीयमानः स्वयमप्युद्गायन् जातः. ततः वनिताशतानामनेकविधस्त्रीणामनेकविधानेव यूथान् पातीति तथा जातः. यावतीभिर्मिलितो रसहेतुर्भवति तावतीनामेकं यूथम्, एवमनेकरूपाणि कृतानि. तेषामत्र रक्षणं दूरादेवाश्वासनेन च. तदा गायतो गच्छतः रूपमाह मालामिति. वैजयन्तीं नवरत्नखचितां स्वाभाविकीमैश्वर्यप्रबोधिकां कीर्तिमयीं मालां बिभ्रत् वनमेव सर्वं मण्डयन् अलंकुर्वन् व्यचरत् लीलागतिं कृतवान्. एषा हि गतिः तासां कामोद्बोधिका. स तासां कामपूरकः एकस्माद् वनात् वनान्तरं वा गत इति ॥४४॥

SRI SUBODHINI: The Gopis sang the praises of our Lord by standing near to Him. and our Lord also began to sing, in a loud voice. Then He began to perform the

“Upādhi” or qualification (i.e. the love was without any

role of these various groups of Vraja women. He made them, into several groups and in each group, He took only so many women, to whom He can inspire and confer His Divine bliss. Our Lord gave them protection and comfort (assurance) from a distance only. When He moved out, while singing, describing His Divine form, it is said that, the garland Vyjayanthi, which was studded with the 9 precious gems, exhibiting His quality of opulence (AISHWARYAM) and also spreading His fame, far and wide, was also seen, increasing the brilliance of His presence. This gait of our Lord inspired greater desire in the Gopis, and our Lord will fulfill all their desires and thus, for this sake, He began to roam from one forest to another.

In this manner, when the desire in the Gopis got inspired, our Lord conferred His Divine bliss on them, through His various Divine Leelas expressed through His physical actions. This is described in the following verse.

एवमुद्बुद्धे कामे ताभिः सह बन्धादिभिः रेम इत्याह नद्या इति.

नद्याः पुलिनमाविश्य गोपिभिर्हिमवालुकम् ।

रेमे तत्तरलानन्दिकुमुदामोदवायुना ॥४५॥

VERSE 45 Meaning: “On the banks of the Yamuna river, our Lord enacted His Divine Leelas with the Gopis. The banks of this river had cooling sand along with soft waves, which gave immense bliss and joy. There was the sweet fragrance of the kumud flowers in the soft air, which was blowing at that time.”

श्रीसुबोधिनी : नद्याः पुलिनमच्छ कोमलमाविश्य आसमन्तात् प्रविश्य रमणे बन्धादिभिरतिकोमलं कृत्वा गोपीभिरनेकविधाभिः रेमे. हिमाः शीतलाः वालुका यत्रेति अन्तरूष्मा निवारितः. बहिः शैत्यं चाह तत्तरलानन्दीति.

तस्या नद्यास्तरलास्तरङ्गाः ताभिः कृत्वा आनन्दयुक्तं पुलिनमेव. आनन्दयुक्तो वायुर्वा. कुमुदानां चानन्दयुक्तसुगन्धः. तस्यानन्दजनकत्वेनैव मान्द्यं निरूपितम्, शैत्यं च कुमुदानां जलसम्बन्धात्. तादृशवायुना सहितं पुलिनम्. महाबन्धेषु वायोरप्यपेक्षा. एवं सर्वभावेन तासां जातस्मरकेलित्वं सम्पादितम् ॥४५॥

SRI SUBODHINI: The pure, neat and beautiful banks of Yamuna river were now the scene of our Lord's Divine Leela. Our Lord used the sand of this river to create small bunds, which beautified the banks. He began to enact His Divine Leelas, with all the types of Gopis, in so many ways. The sand on the banks of this river was cool, due to the constant coming into contact with the waves of the Yamuna river. Thus these banks became instrumental in giving joy and Aananda to all of them. The soft wind, along with the fragrance in the air increased the joy of their meeting, manifold! During this Divine Leela, there was the necessity for this soft wind as it relaxes and cools them, after getting exhausted.

After enacting these "special Leelas" with His devotees, our Lord enacted His eight types of embrace and His other Divine acts, with a view to fulfill the conferment of "Rasa" or bliss, on the Gopis.

अतः परं अष्टविधालिङ्गनादिपूर्वकं चेष्टितकामादियुक्तं रसविलासचरित्रमाह बाहुप्रसारेति.

बाहुप्रसार-परिरम्भकरालकोरु-

नीवीस्तनालभन-नर्मनखाग्रपातैः।

क्ष्वेल्यावलोकहसितैर्वजसुन्दरीणामुत्तम्भयन्-

रतिपतिं रमयांचकार ॥४६॥

VERSE 46 Meaning: "He held them in His hands, embraced them, He touched the various parts of their body, such as hands, hair, waist, thighs and bosom with

the top portion of His nails, with His sweet gracious smiles and playful Leelas, the Lord blessed His devotees of Vraja with the bliss of His Divine self, and made all of them supremely blissful."

श्रीसुबोधिनी : दूरे स्थितामवयवं वा स्प्रष्टुं बाहुप्रसारणम्, ततो बलादपि परिरम्भः, ततः करालकोरुनीवीस्तनानामालभनानि, करालभनं हस्ते ग्रहणं, पुरुषायितलीलासम्बन्धे वा, एवं कचोन्नमनार्थं अलकानां स्पर्शः, ऊरुस्पर्शो बाहुबन्धार्थः, नीवीस्पर्शः पुष्टेरसे मोचनार्थः, स्तनयोस्तु रसोद्गमनार्थः, एवं पञ्चस्पर्शा विहिताः नर्म परिहासवचनानि कामस्तम्भनार्थम्, ततो नखाग्रपाताः नखक्षत-दन्तक्षत-ताडनादयः कामयुद्धनिरूपकाः, तत्तत्स्थाने स्थितः कामः तैरुद्बोध्यते, यथा सेनावधे राजा समायाति, क्ष्वेलिः क्ष्वेलिका प्रस्तोभनादिः, तत्पूर्वकान्येवावलोकनानि, हसितानि रसस्थापकानि, एवं द्वादशविधोऽपि कामः द्वादशाङ्गेषु स्थितः प्रबुद्धो भवति, तदाह ब्रजसुन्दरीणामुत्तम्भयन्निव्रति, संयुक्तः कामो रतिपतिः, वियुक्तस्त्वग्निरूपः, एवमाधिदैविकं काममुद्बोधयन् रमयांचकार गोपीनां सुखमेव प्रकटितवान्, न तु कामान्तेन विरतिमुत्पादितवान् ॥४६॥

SRI SUBODHINI: The Lord, with a view to touch the Gopis who were standing a little distance away, elongated His hand. Then through the exercise of a mild force, our Lord embraced the Gopi. Afterwards our Lord blessed with His Holy hands, the various parts of the bodies of the Gopis like their hands, hair, thighs, waist and the bosom. He held their hands with His! He caressed their hair to make it alright. He caressed their thighs, loosened their waist clothes and with a view to make them happy did, what all they desired for. In this way, He performed all the 5 types of touches, which are described in the science of desire. He also spoke soft derisive words and also used His nails, to show as though, He was battling their desire! Thus the Gopis got their desires fully inspired and fulfilled, through the Divine

Leelas enacted by our Lord, which conferred the Divine bliss on the Gopis from His own Divine self (through these physical ways). In other words the Lord heightened their desire in all of their 12 parts, through His various Leelas and fulfilled their desires totally.

During the "union" (oneness) with the Lord, the "bliss" is known as "Ratipati" i.e. our Lord becomes the Lord of love and when the devotee is separated from the Lord, then this state is compared to "Agni" or fire. In this way, the Lord inspired in the Gopis, the "Divine desire" and enacted His Divine Leela with them and conferred the bliss of His Divine self. The Gopis did not get, by it's very Divine nature of our Lord's bliss of His Divine self any more "Virati" or dispassion to our Lord! (In fact their love for Him grew manifold).

In this way, after conferring the bliss of His Divine self, with a view to enable them to pass through the bliss of separation also, the Lord caused the rise of "ego" in them, and this is explained by Shri Sukadeva in the next verse.

एवं संयोगशृङ्गारमुपपाद्य विप्रयोगमुपपादयितुं तासां मानमाह एवमिति.

एवं भगवतः कृष्णाल्लब्धकामा महात्मनः ।

आत्मानं मेनिरे स्त्रीणां मानिन्योऽभ्यधिकं भुवि ॥४७॥

VERSE 47 Meaning: "In this way, the Gopis got fulfilled their desire in our glorious Divine Lord Shri Krishna. This made them get "ego" of believing themselves to be the "best" women, among all the women on this earth!"

श्रीसुबोधिनी : पूर्वोक्तप्रकारेण भगवतः सर्वरसदानसमर्थात् कृष्णात् सदानन्दात् फलरूपाद् लब्धकामाः प्राप्तमनोरथाः सत्यः आत्मानमेव पूर्णं मेनिरे, न तु भगवन्तं पूर्णं, तेन वा स्वपूर्णताम्, ननु भगवानेवं कथं कृतवान्, न्यूना एवं कथं न संरक्षिताः? तत्राह महात्मन इति. भगवान्

महानेवात्मा, न ह्यगाधे जले प्रविष्टो अमग्नो भवति घटो वा अपूर्णो भवति. किञ्च आत्मानं स्त्रीणां मध्ये अभ्यधिकं मेनिरे, भुवि चाभ्यधिकं, भुवि स्त्रीणां मध्ये वा. अतएव मानिन्योऽपि जाताः— “न ह्यस्मत्सदृशोऽन्याः सन्ति अतोऽस्मान् यदि प्रार्थयिष्यति तदा रसं दास्याम” इति मानयुक्ता जाताः. भगवद्धर्मास्तासु समागताः, तथा सति “यथा प्रार्थनया पूर्वं भगवान् वशे जातः एवं वयमपि भविष्याम” इति. रसार्थमेवैवं भावो न तु दोषरूपो, भगवद्भावात् ॥४७॥

SRI SUBODHINI: On being blessed with the bliss of His own Divine “Sadaanandaroopa” of our Lord Shri Krishna, the Gopis thought, by ignorance and ego, that they were “Poorna” (full) by themselves. This ignorance made them think that the Lord is not “Poorna” (full or perfect). They completely forgot the fact and truth that they had become “full and perfect” due to the Lord’s grace and compassion only!

Why did our Lord make them full, complete and total? (POORNA). Why did He bless them to attain this most high and exalted position? Why did He not keep some defects /limitations in them? Our Shri Mahaprabhuji, removing this doubt says, pointing out to the word, used in this verse, referring to our Lord as “MAHATMA”, “a noble and great soul”! Our Lord is the greatest of all the Divine Lords (Atma). He who enters into the deep waters gets wet or gets drowned. The pot, which falls in this water, can come out only being filled up. These Gopis thought themselves to be “best” among all the women of this earth. Hence, they became “egoistic” and they understood and spoke as though there was no one comparable to them on this earth! “When the Lord asks us, then only we will give Him, the joy which He seeks from us!” (as though, the Lord wanted anything from them — in fact, it was the other way, all the way!) They felt like this and got “pride” and “ego”. They thought and compared

themselves to our Lord! They thought "At first we had prayed to our Lord and He came under our "control" and now let Him pray to us, then we shall consider". All these sayings/thoughts of the Gopis were created by our Lord only, for the sake of Rasa or bliss. Hence there was no incurable "blemish" in them, as all this was caused by our Lord only.

Our Lord got the desire, that He should give them His Rasa or bliss only by becoming one with them. In their "inside" Hence He disappeared from the "outside" This is described in the next verse.

भगवांस्तु ऐक्येनैव रसं प्रयच्छन् बहिस्तिरोहितो जात इत्याह तासामिति.

तासां तत्सौभगमदं वीक्ष्य मानं च केशवः ।

प्रशमाय प्रसादाय तत्रैवान्तरधीयत ॥४८॥

॥ इति श्रीमद्भागवते महापुराणे दशमस्कन्धे षड्विंशोऽध्यायः ॥

VERSE 48 Meaning: "On seeing their "fortunate and auspicious pride", with a view to quieten and remove this pride, and with a view to bless them through His grace, our Lord disappeared from this place."

श्रीसुबोधिनी : मानः पूर्णता च न दोषाय, स्त्रीषु भूमौ च यदाधिक्यज्ञानं स दोषो भवति. तदनूद्य तत्परिहारार्थं तिरोहित इत्याह तासां तत् प्रसिद्धं पूर्वोक्तं सर्वोत्तमत्वलक्षणं सौभाग्यमदं वीक्ष्य तस्य मदस्य प्रशमाय अन्तरधीयत. ननु भगवद्रमणेन हि तासामेवं भावः अतः स्वकृत एवेति कथं तिरोधानं कृतवानित्याशङ्क्याह वीक्ष्य मानं च प्रसादाय तत्रैवान्तरधीयतेति, मानापनोदनं कर्तव्यं, मानस्त्वान्तरो, अशक्तो हि बहिरपनोदनार्थं यत्नं करोति. चकारात् स्वधर्मं च. अतः प्रसादाय, प्रथमतस्तासां पश्चात् स्वस्य च, तत्रैव गोपिकासु यूथमध्ये वा, अन्तर्धानं प्राप्तवान्. नन्वेतद् द्वयमपि न कर्तव्यम्, उपेक्षिताः कुतो नेति चेत्, तत्राह केशव इति. यथा रजोगुणं ब्रह्मणो निवार्य तस्मै मुक्तिं दत्तवान्, यथा वा शिवस्य तमोगुणं निवार्य, एवमेतासामपि मदं मानं च निवार्य मुक्तिं दातुं तथा कृतवानित्यर्थः. कायिकतिरोभावोऽयम्, प्रथमाधिकारित्वाद्गोपीनाम् ॥४८॥

॥ इति श्रीभागवतसुबोधिण्यां

श्रीमल्लक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां

दशमस्कन्धविवरणे षड्विंशोऽध्यायविवरणम् ॥

क्रयानुसार (२९ अ.)

SRI SUBODHINI: The Gopis considered themselves to be “complete/full” (POORNA), through which, the “pride” which arose in them, was not a “blemish” at all — but considering themselves as “women” and that too, as the “best of women on this earth” — this type of “ego” was full of “blemish”. Shri Sukadeva has explained this in the verse, that the Lord “disappeared” from there, with a view to remove this “blemish” only. Their “pride” was considered as “lucky and fortunate” — but the Lord decided to quieten this “pride”.

Our Lord had enacted His Divine Leelas with the Gopis and through this only, they got this “pride”. Hence we can say, that this pride was originated by the Lord Himself and how come, then, He had to disappear from there, to remove this pride? Removing this doubt, Shri Sukadeva says, in this verse, that, the Lord gave them this “pride” only with a view to bless them with His grace. Hence He disappeared from that place. It is necessary to quell and destroy one’s “ego” (ABHIMĀNAM), as this is an obstacle in the enactment of our Lord’s Leelas. Feeling “great” (Māna) is an internal quality. Hence our Lord disappeared from outside, and entered into the “inner-mind” of the Gopis. Those who are “weak”, try to destroy their “pride” from outside only. But our Lord is omnipotent. Therefore He entered into their mind, and began to destroy their “pride”. In other words, going into their mind, He began to control them and showed His grace on them also. In this way, our Lord manifested His quality of grace and compassion. Later, our Lord will come under their loving control.

Why did our Lord not ignore the pride and ego of the Gopis? Answering this, Shri Sukadeva has given the name of our Lord as “KĒSAVA” and has made us realize that, as the Lord gave Moksha to Lord Brahma, after removing his “Rajoguna” Lord Siva after destroying the “Tamoguna”

He has conferred liberation on him also. In the same way, the Lord desired to remove the pride and ego of the Gopis also and grant them the benefit of liberation. Hence He disappeared only. He never ever desired to ignore them!

The disappearance of our Lord is only “physical”. In other words, the Lord only hid His Divine body, as the Gopis continued to be the “deserving” devotees of the 1st category. In other words they are “Tamasik” and they will be able to experience the “separation” only through the disappearance of His Divine body. Hence, He disappeared from outside, and entered into the inner-minds of the Gopis in His usual Divine form of Rasa or bliss.

YOJANA: The play of our Lord in the inner-mind, along with His Divine Leelas is always “supernatural” (ALOUKIK).

Some say that the Lord was enacting His Divine Leelas with Goddess Laxmi, when He had disappeared from Vraja.

The experience of bliss of love, arising during the time of separation from the Lord (VIPRAYOGĀTMAK) is the liberation for the Gopis.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the twenty ninth chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीवाक्पतिचरणकमलेभ्यो नमः ॥

॥ श्रीभागवतं-दशमस्कन्धं-त्रिंशोऽध्यायः॥

CHAPTER XXX - CĀNTO-10 -

SRI BHĀGAVATAM.

स्वानन्दस्थापनार्थाय लीला भगवता कृता ।

स बाह्यो जनितः पुष्टो यथान्तर्निविशेत्पुनः ॥ (१)॥

तदर्थं भगवांस्तासु लीलया सहितोऽविशत् ।

चत्वारोऽत्र निरूप्यार्थाः रसासक्तिर्हरः क्रियाः ॥ (२)॥

गर्वाभावश्च तत्रादौ निरूप्यन्ते क्रमात् त्रयः ।

उद्देशतो लक्षणतः फलतश्च यथायथम् ॥ (३)॥

सप्तविंशे तिरोधानाल्लीलान्वेषणतत्पराः ।

रसमन्तर्गतं चक्रुर्गोपिका इति रूप्यते ॥ (४)॥

KĀRIKA 1 to 4 Meaning: "With a view to establish and confer the bliss of His Divine self on the Gopis, our Lord enacted His Divine Leelas, as described in the 29th chapter. Through these Divine Leelas, our Lord's bliss came to be manifested outside. Seeing this, our Lord, with a view to establish this bliss in the entire body of the Gopis (in all their senses etc.), He entered into the inner-minds of the Gopis, along with His Divine Leelas.

In this Divine Leela, there are four main points or issues dealt with. (1) Attachment to the "Rasa" or bliss of our Lord. (2) The "action" of our Lord "Sri Hari". (3) The absence of "pride" and (4) the singing of our Lord's virtues and glory. Out of these four factors, the three factors, successively, are dealt with viz. (1) The aim. (2) Their characteristics and (3) the result of these.

In this 30th chapter, the Gopis, who were now fully attached to the Rasa or bliss of our Lord, began to concentrate on searching for Him, when our Lord, had disappeared from them. They now stabilized this Rasa or bliss, in their inner-minds and this is also described.

Commentary: 29th chapter describes the Divine Leelas of our Lord, enacted with the Gopis. WE SHOULD ALWAYS REMEMBER, THAT THESE DIVINE LEELAS OF OUR LORD ARE, NOT THE SAME AS THE "WORLDLY CARNAL" TYPE. THE "WORLDLY" TYPE OF DESIRE AND ITS FULFILLMENT IS TEMPORARY AND FULL OF CHANGES AND DISTORTIONS. The Divine Leelas enacted by our Lord are permanent, changeless and full of bliss or Rasa, as our Lord is ever-lasting (NITHYA), changeless (AVIKRUTA) and of the form of Divine bliss (RASAROOPA). Hence, all the Leelas enacted with our Lord, are also permanent, without any change and fully blissful. Moreover, Gopis are also of the Divine form of the Vedas. When they are united with our Lord, (SAMYOGA), this "Divine bliss" is given by our Lord, both "Inside and outside". But when they are in "separation" from the Lord (VIYOGA), this "Divine bliss" enters into the entire body and all senses of the Gopis, and makes these senses and the entire body, fully blissful. In other words, their entire body is made "blissful" in every way.

In this 30th chapter, through the first 3 verses, the "attachment to bliss" (on the part of the Gopis), the action of our Lord (Sri Hari) and the absence of "pride" – the aim of these factors is explained in a summarized way. But the nature of the singing of the glory of our Lord and its characteristics are not mentioned.

The Gopis searched for our Lord. and this shows: (1) It indicates the attachment to "Rasa" or bliss on the part of the Gopis. (2) The Leelas of Sri Hari – the Gopis enacted the Divine Leelas of our Lord, by themselves – this is the indicator of Sri Hari's Leelas or actions. (3) The absence of pride indicates, that the Gopis have praised their "co-wives".

The results of all the above three factors, and the result of searching for our Lord enabled them to have the Darsan of the lotus feet of our Lord. The result of imitating the Leelas of our Lord, made the Divine Leelas of our Lord, enter into them, as a force of ingress, and the description of the Lord's Divine Leelas enacted with Goddess Laxmi and others is done – this indicates that they did not see any "blemish" in our Lord at all!

To search for our Lord, by forgetting everything else, through relentless efforts, indicates the absence of "pride" in them - which is the result.

An "ordinary" description of the singing of the glory of our Lord, is being given, through the last verse of this chapter, and the "special" description, thereof is done through, the 31st chapter.

At the end of the 29th chapter, our Lord had disappeared. The Gopis, who had now fully got attached to the Rasa (bliss) of our Lord, on their inability to have the Darsan of the Lord, got so much intense sorrow; this is described by Shri Sukadeva, in the following verse.

पूर्वाध्यायान्ते भगवतस्तिरोभाव उक्तः. ततस्तदनन्तरं प्रथमतः तासां रसासक्तचित्तानामापाततो महांस्तापो जात इत्याह अन्तर्हिते भगवतीति.

॥ श्रीशुकउवाच ॥

अन्तर्हिते भगवति सहसैव ब्रजाङ्गनाः ।

अतप्यंस्तमचक्षाणाः करिण्य इव यूथपम् ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "Thus seeing the Lord having got disappeared, so suddenly, the Gopis of Vraja got so much sorrow, like the she-elephants feel at the absence of the master of their herd!"

श्रीसुबोधिनी : भगवति अन्तःप्रविष्टे षड्गुणैश्वर्यसहिते यावदन्तरनुसंधानं न कृतवत्यः तावत् सहसैव अकस्मादतप्यन्. अन्तर्विचाराभावे हेतुः ब्रजाङ्गना इति. तापे हेतुः तमचक्षाणा इति. तापः सहजएव स्थितः कामात्मा तद्दर्शनस्पर्शादिभिः शान्तो भवति. यदा पुनः पूर्वसिद्धं बहिर्दर्शनं न जातं तदा तत्ताप उचितएव. तासां स्पर्शएव मुख्य इति ज्ञापयितुं दृष्टान्तमाह करिण्य इवेति. यूथपो महामत्तगजः. "रतिं गज एव जानाती"ति वात्स्यायनः. "रत्यां विमर्दे गज" इति विवृतश्च. सन्ति च सिंहाः, तथात्र कालः. अतः करिणीनां यूथपादर्शने महानेव क्लेशः ॥१॥

SRI SUBODHINI: Our Lord entered the inner-mind of the Gopis with all His 6 Divine qualities, due to which the Gopis were unable to see Him outside. They got into intense sorrow, due to the suddenness of our Lord's disappearance. These Gopis of Vraja always regarded the beloved external form of the Lord, as the "most important" for them. Due to this, they never for a moment, thought of the Divine form of our Lord, inside themselves. Neither they could be satisfied with this inner Divine form of the Lord. Thus these Gopis, of such a type of determined desire, unable to see the most beautiful form of our Lord outside, could not even think, that the Lord is within them only! They became very unhappy

with this unsuspected sorrow, due to the unquenched desire in them, for our Lord. They now thought, as to who will now quench their desire, as till the Lord manifests Himself again, their sorrow will continue and remain. For the Gopis, to undergo this experience of "sorrow" is indeed appropriate, as, for them, the touch from our Lord only is very valuable (i.e. no one or nothing else). With a view to make us understand, this sorrow of the Gopis, Shri Sukadeva, has given the example of she-elephants. On the departure of the leader of their herd, the she-elephants become very unhappy, and also get afraid due to the presence of lions in the same forest! They also think, as to whether their "husband" (leader of the herd) has been killed by someone? They feel very unhappy, about the prospect of lack of companionship from the bull-elephant. Due to this, the she-elephants continue to remain in sorrow. Sage Vatsyayana has said, that only the elephants know well, as to how to make love with the she-elephants in a perfect way. In the same way, as the she-elephants will feel, the Gopis also felt immense sorrow, that without our Lord Shri Krishna, there is no one else, who can remove their sorrow. They asked themselves, as to "whether that "time" has come for our Lord to withdraw His incarnation from this earth, completing His sojourn?" Thinking like this, the Gopis became miserable and sorrowful.

This sorrow of the Gopis desired to enter into their inner-selves. No sooner this happened, the Divine Leelas of our Lord, which had already entered into their inner-mind earlier, removed, very quickly, this incoming sorrow, and manifested herself. This is explained, in the next verse.

यदा पुनः स तापः अन्तःप्रवेष्टुमैच्छत् तावता भगवल्लीला अन्तःप्रविष्टा
तापं दूरीकृत्य स्वयमेवाविर्भूतेत्याह गत्येति.

गत्यानुराग-स्मितविभ्रमेक्षितै-

र्मनोरमालाप-विहार-विभ्रमैः ।

आक्षिप्तचित्ताः प्रमदा रमापतेस्तास्ता-

विचेष्टा जगृहुस्तदात्मिकाः ॥२॥

VERSE 2 Meaning: "The Gopis, whose minds have been fully captivated by our Lord, began to follow the many Divine Leelas of our Lord and played the same Divine Leelas, which the Lord had enacted so far with them. They thus became of the form of our Lord and enacted our Lord's Divine Leelas Such as His Gait, His love for them, His sweet soft smiling countenance, the beautiful look with intensity of love, bewitching and mind-enrapturing conversation, the various Divine Leelas enacted by Him in the forest and His brilliance coupled with grace."

श्रीसुबोधिनी : ता भगवदीयैः कायवाङ्मनोभिः वशीकृताः तद्भावमापन्नाः
तास्ता एव भगवच्चेष्टा जगृहुः. प्रथमतः कायिकीमाह गत्या कायचेष्टया
वशीकृताः. तत इन्द्रियसहितमनश्चेष्टया वशीकृताजाता इत्याह अनुरागेति.
अनुरागः स्नेहो मानसः, तत्पूर्वकं स्मितं, तस्य विलासः स्वनिष्ठातात्याजनार्थः.
अन्यथैवं सति ज्ञानमेवोदयं प्राप्नुयात्. अतः स्मितेन मन्दहासेन ईषद्विमोहिताः—
न बहिर्गताः नान्तःस्थिताः किन्तु भगवति मध्ये स्फुरिते तद्गर्भेषु च समागताः.
अनुरागस्मितेन सहितो यो **विभ्रमो** विलासः अलसवलितदिः
तत्सहितानीक्षितानि सर्वेव कटाक्षा. वाचिकैरपि विमोहमाह **मनोरमालापेति**.
मनो रमयतीति मनसि रमते इति वा **मनोरमः** योऽयमालापः भगवतो
गुह्यभाषणानि. केवलवाक्यस्य चित्ताक्षेपकत्वं न भविष्यतीति प्रामाण्यावधारणं
स्त्रीणां प्रकारान्तरेण न भवतीति फलमेवादौ निरूपितम्. सुखार्थं हि भगवद्वाक्यानि
तदानीमेव च सुखमुत्पादयन्ति. ते चालापाः क्वचिद्बन्धादिबोधका लीलोपयोगिनः

इत्याह विहार इति. तत्रापि विलासाः अवान्तरभेदाः, यथोत्तानके ग्राम्यादयः तैः पूर्वकृतैः तमः सत्त्वरजोरूपैः त्रिविधमपि चित्तमाक्षिप्तमिति आक्षिप्तचित्ता जाताः. अतस्तापं न प्राप्तवत्य इति भावः. प्रमदा इति. (बाह्याभ्यन्तराननुसन्धाने हेतुभूतोऽत्युत्कर्षसभावोऽत्र मदपदेनोच्यते. तेन प्रभुलीलाविष्करणं युक्तमिति भावः. किञ्च) प्रमदाः प्रकृष्टो मदो यासां स्वभावतएव, अन्यथा दास्यभावात् प्रच्युताः स्युः. तदा केवलभगवतः लीला स्वानुपयोगिनी साम्प्रतं च नानुभूतेति रमापतेर्लक्ष्मीपतेः लक्ष्म्या सह विलासरूपां चेष्टां जगृहुः एकस्या अपि बह्व्यश्रेष्ठा इति तास्ता उक्ताः. नन्वीश्वरधर्माविष्करणं दासीनां निषिद्धमिति चेत्, तत्राह तदात्मिका इति, भगवानेवात्मनि यासां तथात्वेन स्फुरितः. अतो भगवल्लीलाग्रहणं तापनिवारकत्वेनोद्देशत उक्तम्. विस्तरमग्रे वक्ष्यति. क्रमहेतुत्वं च वक्ष्यामः ॥२॥

SRI SUBODHINI: As the Gopis were fully enraptured and captivated by our Lord's body, words and mind, they attained the same "Bhava" or the nature of our Lord, due to which, they also, in turn, began to enact the same Divine Leelas of our Lord, which He had enacted earlier with them at Vraja.

Shri Sukadeva, explaining the nature of the Gopis, being under the full "control" of our Lord says, that, at first, the Gopis got infatuated through the "movements" of our Lord's body; later, they got infatuated, through their senses, due to the Leelas enacted by our Lord, through His mind; this mental feeling is known as "ANURAGA" (love = Sneha), which is the usual and ever-present natural faculty of one's mind. The Lord, with His loving nature of His mind, coupled with His sweet glances and smiles, made the Gopis give up their "respectful spiritual attitude" (SWANISHTA) to Him — as the continuation of this "attitude" will make them "Jnanis" (hence, they will not get this "pride" which the Lord, wanted them, to have) and made them behave, in the "prideful" manner,

which the Lord desired! It is said, that the "gaze" of the Lord, was such, and due to the soft smile, the Gopis were fully infatuated, that they could not either move out or go in! In other words the Gopis lost their "devotion" to both the outside Divine form of our Lord and the inside "indweller" Divine form. But, our gracious Lord, at this time, manifested His form in their inner-mind and the Gopis entered into Him and His nature!

Shri Sukadeva says, that, the Gopis were fully captivated through the words of our Lord too! (MANORAMĀLĀPA). The one, who makes the mind happy, or who plays in one's mind to make it happy is called as "the one who makes the mind happy" (MANORAMA). Such "words" which makes the mind happy are our Lord's "secret" dialogues, although Gopis' inner-mind usually is not captivated through the "words" only! The Gopis could never understand the truthful nature of our Lord's words, in any other way. Hence, through the use of these words, "the one who makes the minds happy", the result and "Phalam" of these words, are already stated in the initial stage itself, that "our Lord's words were intended only to give them the happiness i.e. no sooner the "words" are uttered by our Lord, at the very same time, these words give immense happiness to the Gopis!

By the use of the word "play of games" (VIHĀRA — to relax) Shri Sukadeva indicates, that the Gopis remembered their "union" with our Lord, earlier, for the purpose of this present Leela of the "words" of the Lord (in His "secret" sweet dialogue, in their inner-mind) — reminding them vividly the various "physical" Divine Leelas enacted by our Lord with them! These are the three types viz. Satwik, Rajasik and Tamasik, which the

Lord enacted with the Gopis, His devotees! Due to these Leelas, the “three types of inner-minds” of the Gopis (Satwa, Rajas and Tamas) were fully captivated by our Lord! In other words, the Gopis became “powerless” and this indicates, that the sorrows of the Gopis were fully removed.

The Gopis have been called as “haughty” (proud – egoistic – Pramāda). The purport of this is, as per Shri Gosainji Prabhu Vittaleswara, that this “pride” (MADA) is not of this “worldly” type (LOUKIK) – but this “pride” was such, that it made the Gopis forget, both inside and outside happenings – very intense and special blissful state! Through this “Bhāva” or attitude only, the Gopis were able to follow, exactly, the Divine Leelas, performed earlier by our Lord.

Shri Sukadeva says, that their “haughtiness” or “pride” was so strong and intense, due to their nature and loss of “mental balance” (due to pride), that they got separated from their earlier devout attitude of being the “Dāsis” of our Lord (servants meant to do Seva or service to our Lord). At this time the Divine Leelas of our Lord, enacted by Him in Vraja, such as grazing of cows etc. were not useful – hence they did not experience or enact these type of Leelas - But they experienced, what they needed exactly at this time of being separated from the Lord, the Leelas, which the Lord usually has with Goddess Laxmi. Thus, they began to follow and enact, due to this direct inward experience, the Divine Leelas of our Lord, enacted with Goddess Laxmi.

There are many Divine Leelas (enacted with Goddess Laxmi and others) enacted by our Lord, and all of them have been described. For the servants of the Lord, the

enactment of the Divine Leela, as “symbolizing the Lord Himself” is prohibited. But here, in the present instance, as told by Shri Sukadeva, through his words “TADĀTMIKĀHA” — that the Lord had fully manifested Himself in their Divine Atma — in other words, the Gopis became of the form of our Lord! We may also understand, that, our Lord Himself, being seated inside the Gopis, was enacting these Divine Leelas (i.e. those Leelas “redone” or “reenacted” by the Gopis). That is why, these Divine Leelas have been referred to, as removing the sorrow of the Gopis. This will be explained, in detail, later, at the appropriate time of the enactment of such Leelas.

On the Gopis getting fully, the nature of our Lord, they were able to absorb the Divine form and attributes of our Lord also. This is described in the next verse.

ततो भगवतः स्वरूपपरिग्रहो जात इत्याह गतिस्मितेति.

गतिस्मितप्रेक्षणभाषणादिषु प्रियाः-

प्रियस्य प्रतिरूढमूर्तयः ।

असावहं त्वित्यबलास्तदात्मिकाः-

न्यवेदिषुः कृष्णविहारविभ्रमाः ॥३॥

VERSE 3 Meaning: “The Gopis now literally became of the Divine form of our Lord Shri Krishna, by merging their own individual form in the Lord, in their way of walking, soft sweet smiles, the “special” way of their gaze and speech. These Gopis, who became of the form of our Lord, were indeed forlorn. Yet being the beloved of our Lord, they followed the same Leelas of our Lord Shri Krishna, and began to say, “I am Shri Krishna”!”

श्रीसुबोधिनी : धर्माश्चेत् स्वस्मिन् समागताः तदैकत्रोभयधर्मा विरुद्धा इति भगवति स्वधर्मानारोपितवत्यः. कायवाङ्मनसां दृष्टेश्च चत्वारः प्रधानधर्माः.

तेषु सर्वेष्वेव **प्रतिरूढा मूर्तिर्यासां**, भगवद्धर्मेषु स्वमूर्तिरारोपिता, अन्यथा अन्योऽन्यधर्माभिनिवेशाभावे सम्यक् विलासो न स्यात्. तदाह **गतिः** कायिकी, **स्मितं** मानसं, **प्रेक्षणमैन्द्रियकं**, **भाषणं** वाचिकं, तदादयो यावन्तो विभ्रमाः बन्धादयः रतिरूपाएव. तेषु सर्वेष्वेव **प्रियस्य** सम्बन्धिषु स्वयं प्रियाः भोगावस्थामेव प्राप्ताः विपरीता जाताः. “रसाधिक्ये स्त्रियः पुरुषत्वमापद्यन्त” इति वात्स्यायनः. अतएव स्वयं प्रियायोग्याः **प्रतिरूढा** विपरीततया आरूढा **मूर्तयः** स्वरूपाणि यासामिति. तत्र यासां भगवानल्पव्यवहितः पूर्वमासीत् ताभिर्भगवत्प्रश्ने कृते अन्तर्हिताज्ञानात् तत्रोत्तरवक्तव्यो भवन्ति “**असौ कृष्णः**” “**अहं कृष्ण**” इति. अथवा “योऽन्विष्यते सोऽसावहमि”ति. अन्यासां प्रतीत्यर्थं नटः कपटवेषं कृत्वापि वदति क्रीडायां, तथा न किन्तु स्वतएवेत्याह **अबला** इति. **अबलाः** स्त्रियः भगवद्रूपाविष्कारे च बलरहिताः. स्पष्टवैलक्षण्यं च स्त्रीपुरुषयोः. तथा कथने प्रतारकत्वमालक्ष्याह **तदात्मिका** इति. न केवलं धर्म्यापत्तिः किन्तु तद्धर्माणामपीत्याह **कृष्णवद् विहारः** कायवाङ्मनोव्यापारः **विभ्रमाः** तत्रत्या विलासाः यासाम् ॥३॥

SRI SUBODHINI: The natures of the Gopis and of our Lord, are indeed different! Now that, the nature of our Lord has come into the Gopis, identifying the difference quickly, the Gopis merged their own different “nature” into the exalted and glorious nature of the Lord, through which, the “opposition” between the two natures got destroyed or removed. Both of their natures became one — clearly exhibiting the Lord’s nature only. The nature of our Lord, has 4 main factors viz. (1) The body. (2) The speech. (3) The mind and (4) the “gaze”. In these 4 Divine facets of our Lord, the Gopis merged all their forms and their selves. If the Gopis had not done this, they would not have been able to enact the Divine Leelas of our Lord truthfully! (same). If this complete merger of their own “individual” Bhāva or nature with the nature of our Lord had not taken place, then, they would not have been able to follow the nature of our Lord. Shri Sukadeva

has described the most important 4 types of "nature or attitude" of the Lord e.g. the "movement" denotes the nature of the body; "smile" denotes the nature of the mind; the "gaze" denotes the nature of the eyes and the senses and "speech" denote the nature of the words!

Thus, enacting all the Divine Leela of the Lord with each other, as done by our Lord earlier, the Gopis got so much bliss in them, that, although the Gopis were "women", they got the "nature", now, due to the intensity of their identification with our Lord, of being "male" — as sage Vatsyanana has also written about this "opposite Bhāva" for women attaining the "male" attitude, when they attain bliss and joy.

The purport of the above is, that the Gopis literally became of the form of our Lord Shri Krishna, and enacted all His Leelas, once again, in this way. (1) They at first absorbed the nature of our Lord, and merged completely their own nature, in the nature of our Lord. (2) In this way, they lost their own "individuality" in every way (their own existence and form), only our Lord's nature and form remained. (3) They now enacted the Divine Leelas of our Lord, with this merged nature and form, through which, the Gopis got the "Bhāvana" (thought) that the Lord Himself was enacting these Leelas!

Those Gopis, who were kept at a distance by the Lord, began to ask, "Where is our Lord?" But due to their inability to feel the presence of our Lord, within themselves, they told, "This is Krishna", "I am Krishna" or "whom you are searching for, is Me" only!

These "sayings" of the Gopis were not such, that we should treat them, as having been told playfully by an actor — just for saying sake, and they never meant it

“really” or felt the same! These words were real as the Gopis were forlorn and incapable and they are indeed, incapable of taking the forms of our Lord, or even becoming one like Him! Shri Sukadeva used the word “having become one with our Lord’s Atma” (TADĀTMIKĀHA) — meaning that, in their nature and form, the Gopis took the form of our Lord Shri Krishna, and there is nothing “wrong” in making a statement like this. Thus, all these Leelas reenacted by the Gopis through their bodies, words and minds were alike, and same as performed earlier by our Lord, and we should understand that these Leelas were performed by our Lord only!

In the above manner, the Gopis got intense sorrow and at this time, our Lord’s Divine Leela entered into their minds. This enabled them to absorb the Divine form of our Lord. This led to three results. (1) Great attachment to our Lord’s bliss. (2) The desire to enact our Lord’s Divine Leelas and (3) the absence of “pride” — all these three got related and inter-connected!

The Gopis, with a view to remove their sorrow, began to search for our Lord, which is described in the following verse. Like the three qualities of Satwa etc. always try to excel each other, in the same way, these three factors viz. sorrow, Leela and our Lord’s Divine form also try to excel each other. Of course, all these rise only, as per the will of our Lord — and due to this reason, all these three do not put obstacles in each other’s aim or task! Hence, when the Gopis had got the remembrance of the world, then, they asked for our Lord, and this is described by the following verse. This “song” of the Gopis is of the Bhāva which is “mixed” (Misrabhāva). [The Gopis, at this stage of their mind, remembered the world (i.e. had the knowl-

edge about the world only for sometime and many a time, they did not have this knowledge). The purport is that the Gopis, successively, second by second experienced both the states of "union" (SAMYOGA) and "separation" (VIYOGA) with our Lord.

एवं ताप-लीला-भगवताम् उद्देशतस्तासु सम्बन्धमुक्त्वा प्रथमं तापनिवृत्त्यर्थं अन्वेषणं कृतवत्य इत्याह. गुणानामिव त्रयाणामेषामन्योन्योपमर्दनेन भगवदिच्छयाविर्भाव इति न परस्परकार्यप्रतिबन्धकता आपाततः. अतो यदा प्रपञ्चसम्बेदनं तदा पृष्ठवत्य इत्याह गायन्त्य इति. प्रथमतो मिश्रभावात् गायन्त्यो जाताः.

गायन्त्य उच्चैरमुमेव संहता विचिक्क्युरुन्मत्तकवद्वनाद्वनम् ।

पप्रच्छुराकाशवदन्तरं बहिर्भूतेषु सन्तं पुरुषं वनस्पतीन् ॥४॥

VERSE 4 Meaning: "All the Gopis, together, in a loud voice, began to sing the glories and virtues of our Lord, looking as though intoxicated, they set out to search out for their beloved Shri Krishna in the forest! They began to ask the trees about our Lord's whereabouts — the Lord, who is ever present, both inside and outside all the animate and inanimate beings, like the space"!

शब्दो हि धूमवस्त्रोके बाह्याभ्यन्तरयोगतः ।

विराजते विनिर्गच्छन् तारतम्यं च गच्छति ॥ (१)॥

अतोऽत्र धर्मिधर्माणामाधिक्याज्ज्ञानमुत्तमम् ।

यथा भगवतो गानात् स्वयमागत्य संगताः ॥ (२)॥

एवं स्वयं भगवत आगत्यर्थं जगुः स्फुटम् ।

कृत्रिमत्वात्तु भावस्य मिलिताश्च स्वतोऽन्यतः ॥ (३)॥

ततो विशेषविज्ञानात् तिरोभावोऽस्फुरत् स्फुटः ॥

KĀRIKAS 1, 2 and 3 Meaning: "Like in this world, if the fire comes into contact with very wet wood, the wood, instead of manifesting the fire, which is inherent in

it, emanates only smoke, in the same way, the fire of "separation" of the Gopis did not manifest the "fire of bliss", which is inherent in their hearts. It now manifested only, like the smoke, as referred to earlier, the form of smoke, consisting of the singing of the Lord's virtues and glories, due to the "wetness" of the knowledge of the outside world! This singing, like the smoke, gets pervaded, both inside and outside and the Gopis got, successively, knowledge about "outside and inside". In this state, when the "sound" of their songs (singing the "praise" of our Lord) manifests itself outside, then it exhibits the various kind of "Bhāvas" or attitudes! — taking the form of songs! i.e. these various Bhāvas or attitudes get manifested into songs! The Lord, who is "Dharmi" and His gracious loving nature viz. "Dharma" are both "Rasātmaka" or (full of bliss or Rasa) and our Lord and His Divine nature, in comparison to the "Jiva" and its nature, are more glorious and greater. But, at the present situation, the Gopis have become "one with the Lord" (TADĀTMIKA). Due to this, the Gopis got the spiritual knowledge of "This is Krishna, I am Krishna" and this knowledge is considered, as the "best" (UTTAM). Why? This spiritual "Jnana" is not attainable, through the spiritual practices or Sadhana. THIS JNANA CAN BE ATTAINED ONLY THROUGH THE GRACE OF OUR LORD.

The Gopis sang these songs in such a way, that these songs will bring the Lord to them, in the same way, on hearing the song played by the flute of the Lord, the Gopis had come to see Him!

The Gopis got the "Bhāva" or attitude of "feeling oneness with the Lord (like "I am Krishna and the like"). But this "oneness" was born out of the sorrow, caused by

their “separation” from the Lord. Hence this “attitude of oneness” with the Lord is “artificial” (superficial). This attitude of “oneness” among the Gopis disappeared very soon and when they began to meet each other, they got back their “special knowledge” which made them realize that the Lord had, indeed, disappeared from their midst. This “outside” knowledge made them search for our Lord!”

तदा विचिक्व्युः कृ भगवानस्तीत्यन्वेषणं कृतवत्यः. तत्रापि न सर्वात्मना तिरोभावः स्फुरित इति अन्वेषणेऽपि अनियतवृत्तयो जाता इत्याह उन्मत्तकवदिति. अज्ञात उन्मत्त उन्मत्तकः, कुत्सितो वा. स यथा स्वपरविवेकं न जानाति वस्त्रादिरहितश्च भवति एवमवस्थं प्राप्ताः. एकस्माद्वनाद् वनान्तरं गताः. किञ्च न केवलमन्वेषणमात्रं किन्तु उन्मत्तकवत् पृच्छन्ति स्मेत्याह पप्रच्छुरिति. शुको हि भगवत्स्वरूपाभिज्ञः आनन्दमात्रकरपादमुखोदरादिं कृष्णं सर्वत्रैव विद्यमानं पश्यति. यदि भक्तिसहितं ज्ञानमाविर्भवति तदा अन्योऽपि पश्यति, सर्वत्रैव तिरोधाननाशात्. तादृशमेताः परिच्छिन्नं मत्वा पृच्छन्तीति तासामज्ञानकथनार्थमाह आकाशवदन्तरं बहिर्भूतेषु सन्तमिति. बाह्याभ्यन्तरविवेकहेतुराकाश इति पूर्वं निरूपितम्. तद्वदेवायमपि, अत एवाकाशस्य ब्रह्मलिङ्गत्वम्. एतादृशं सर्वत्रैव विद्यमानमदृष्ट्वा आत्मनि विचारं त्यक्त्वा चेतनांश्चापृष्ट्वा स्थावरान् पृच्छन्ति वनस्पतीन् पप्रच्छुरिति, ते हि वैष्णवा इति. मूढा अपि वैष्णवाएव हि विष्णुगतिं जानन्ति, नत्वत्यन्तं निपुणा अप्यवैष्णवाः ॥४॥

SRI SUBODHINI: The Gopis began to search for our Lord and to make enquiries. But up to now, the knowledge, that our Lord had actually disappeared did not occur to them, as this “disappearance” was “most unexpected and sudden”! Thus, even in their “search” for our Lord, they did not exhibit their “one-pointedness”. That is why, Shri Sukadeva has said, that they began to search for our Lord, like mad people — like the mad people are

unable to distinguish between one's own people and others!; nor are they aware, whether from their body, their dresses have got fallen away or not? The Gopis also attained this state of mind and ran, searching for our Lord, from one forest to another. Not only this, they did all these actions, as though they were fully intoxicated, and began to ask everyone and everything about our Lord!

Shri Sukadeva is fully aware of the Divine self and nature of our Lord. Hence, he had the vision of our Lord whose hands, face, feet and stomach etc. consists of bliss or Aananda only – of our Lord Shri Krishna, as being present everywhere. IN FACT IF DEVOTION, TO OUR LORD, ALONG WITH JNANA ARISE IN A DEVOTEE'S MIND, THEN HE ALSO CAN HAVE DARSAN OF OUR LORD IN THIS WAY (as Shri Sukadeva was seeing the Lord, at all times and at all places). Why? For such a devotee, the Lord never disappears – as “disappearance” gets disappeared or gets destroyed! The Gopis were asking about our Lord, who is present everywhere, and is of the form of undivided bliss!, regarding our Lord as “divided”! Due to this, Shri Sukadeva has stated that like “space” is present or enveloping both “inside and outside”, our Lord Shri Krishna also is present, at all times, everywhere! That is the reason the “space” is called as the “symbol of Brahman”.

Unable to see the “omnipresent” Lord Krishna and not contemplating Him, in their own “Atma” and not asking also, about our Lord, to the “animate and conscious” beings, the Gopis began to ask about our Lord to “inanimate” objects like the trees etc. They asked about our Lord to these trees only, due to the reason, that in the scriptures, it is said that, “Trees, creepers etc. are

Vaishnavas" (devotees of Lord Vishnu). They may be "foolish" — even then, only Lord Vishnu's devotees can understand the movement of Lord Vishnu! A non-Vaishnava, even though he may be a great scholar, cannot understand the nature of our Lord Vishnu!

Firstly the Gopis asked the big trees, like the peepal tree, the banyan tree and others, who are the symbols of Lord Brahma, Lord Vishnu and Lord Siva!

तत्रापि प्रथमं विष्णु-ब्रह्म-शिवतां लोके प्राप्ताः अश्वत्थ-प्लक्षवदास्तान् पृच्छन्ति दृष्ट इति.

॥ श्रीगोप्यः ऊचुः ॥

दृष्टो वः कच्चिदश्वत्थ प्लक्ष न्यग्रोध नो मनः ।

नन्दसूनुरगतो हत्वा प्रेमहासावलोकनैः ॥५॥

VERSE 5 Meaning: "Oh! Pippal! Oh fig tree! Oh banyan tree! Have you seen the son of Nandagopa, who has captivated and stolen, with His loving and smiling glances, our hearts and minds and has gone away?"

श्रीसुबोधिनी : अश्वत्थो हि वैष्णवो वृक्षो, विष्णुवत् लोके सन्मानमर्हतीति, प्रायेणायं ज्ञास्यति. तथाप्ययं स्तब्धः स्वोत्तमभावनया न ज्ञास्यतीति तदर्थं हेतुभूतं नामाह "अश्वस्तिष्ठत्यस्मिन्नि"ति अश्वत्थः. लोकास्त्वश्वे तिष्ठन्ति, अस्मिस्त्वश्वस्तिष्ठतीति, "अश्वो रूपं कृत्वा यदश्वत्थेऽतिष्ठद्" इति श्रुतेः. तर्हि प्राजापत्योऽश्वत्थ इति तदपेक्षया प्राजापत्यो वृक्षः प्रष्टव्य इति प्लक्षं पृच्छन्ति प्लक्षेति. तत्रापि तस्याज्ञानं नाम्ना वदन्ति. अयं हि मनुष्याणामज्ञानार्थं पावित्र्यक्षारणादुत्पन्नः अपवित्रो लोकान्नामज्ञानहेतुरेव, अतः कथं वक्ष्यतीति, "पशुना वै देवाः स्वर्गं लोकमायन्, तेऽमन्यन्त मनुष्या नो त्वा भविष्यन्तीति, तस्य शिरश्छित्त्वा मेधं प्राक्षारयन्, स प्लक्षोऽभवदि"ति श्रुतेः. तर्हि कर्मसम्बन्धरहितः वैष्णवधर्मोपदेष्टा शिवः प्रष्टव्य इति तद्रूपं न्यग्रोधं पृच्छन्ति न्यग्रोधेति. तस्यापि दूषणं नितरामग्राण्यधो यस्येति. अतोऽन्ते हीनभावं गच्छतीति अग्रे गमने हेतुर्भविष्यति. वः युष्माकं सम्बन्धी भवद्भिः

किं दृष्टः? प्रश्नसम्भावनायां कच्चिदिति. दृष्टोऽस्माभिः पूर्वं सर्वदैव वा, ततः किं भवतीनामिति चेत्, नो मनः हत्वा गत इति. ननु स विष्णुः, कथं चौर्यं करिष्यतीति तत्राहुः नन्दसूनुरिति, नन्दस्य चेत् पुत्रो जातः तदा तत्कार्यं कर्तव्यम्. ते हि दधिदुग्धादिचौर्यं कुर्वन्ति, अतो मनश्चौर्यमपि नात्यन्तं विरोधि. भर्तृनामाग्रहणं वा. अतएव हरणपर्यन्तं प्रभुपुत्र इति न ज्ञातः. अन्यथा भोगं परित्यज्य कथं गच्छेत्? नन्वन्तःस्थितं मनः कथं गृहीतमित्यांशक्य त्रिविधं मनः त्रिभिरपि धर्मैर्गृहीतवानित्याह प्रेमहासावलोकनैरिति, प्रेमपूर्वकहास्यसहितान्यवलोकनानि मनोहराणि. तमोरजःसत्त्वभावा उक्ताः— प्रेम्णा अन्तःप्रवेशः हास्येन ग्रहणम् अवलोकनेन हरणमिति ॥५॥

SRI SUBODHINI: The Gopis, in an intoxicated state, were going in search of our Lord and to make enquiries about Him! they saw the peepal tree first, and they thought in their mind, that this tree is a devotee of Lord Vishnu and the presiding deity of this tree is Lord Vishnu. Hence, this tree must be familiar with the son of Nandagopa and would also know, as to where He is? But this tree is silent and is not disclosing anything about our Lord! He, perhaps is very proud! — thinking that “I am the best, as I am a devotee of Lord Vishnu”. Due to this ego, definitely this tree will not know, as to where our Lord is! Our Lord does not bless an “egoistic” person, with His spiritual knowledge (Jnana). The reason for his “ego” can be easily understood from his name itself! The name of this tree is “Aswatha” — means “Horse — the one in whom a horse is stationed” usually, in this world, a person rides a horse and never vice versa! Here the “horse” is established on this tree (from this name). The Vedas also prove this fact that “our Lord having the form of a horse, stays in the peepal tree” (ASWO ROOPAM KRUTHWA YAD ASWATHEHE TISHTAN). That is why, the peepal tree is called as “Aswatha”!

When the peepal tree stands there silently, without giving any reply, they wanted to ask the “fig” tree which was standing nearby. The presiding deity of this tree is Lord Prajapati. When no reply came from this tree also, even after asking the question, then, the Gopis began to comment, “this tree does not know anything, as he is born of an “ignorant” person, how can he attain knowledge? As it has been said that, with a view to make men foolish, whatever was sacred in them, were taken out, and these men became the fig trees. It has been specially told that “the Gods attained the heaven, through an offering of an “animal” (PASU). They got worried that even “men” will follow them to heaven, in the same way they came to heaven. With this attitude, the Gods cut off the head of the animal, from which the flow of blood took place and these “fig” trees were made out of this flow. Hence these trees are “unholy” (impure) and “ignorant” also. Then how can they ever reply to the Gopis? The impure and ignorant persons will not get the Jnana or spiritual wisdom of our Lord at all.

Hence, the Gopis decided to give up their hopes on this fig tree, and they decided upon to ask the same question to the banyan tree, the symbol of Lord Mahadeva (Lord Siva), who has no attachment to any action, and who is the “instructor” of the subject of devotion to Lord Vishnu. “Oh! Banyan tree!” — in this way, addressing the banyan tree, they began to ask regarding our Lord. But here also they met with stony silence only! Then they realized, that there is some “blemish” in this tree also. On thinking further, they understood, that this “banyan” tree, makes its growing branches, which should grow upwards, “fall downwards” (grow on the reverse way, by falling to the ground). In other words, this tree, ultimately goes

down only, and how can this tree, whose end is like this, (not glorious at all), become a Jnani? How can this tree speak about our Lord, after knowing Him fully, although the Lord had passed by there only!

Even then, they asked this tree "You are related to our Lord. Have you seen Him at all?"

If the trees were to reply, "Yes indeed, we have seen Him many, many times and are also seeing Him now also. Why are you asking us about this now? Answering this, the Gopis say, "We are asking you about this, because this Lord has stolen our mind and gone away". If the trees were to reply that, "Lord Vishnu never steals". To this the Gopis replied, that "Lord Vishnu does indeed steal; we are telling you, that the one who has done the "stealing" and gone away, is the son of Nandagopa. He is a thief, as He is born in a family of cowherds. The cowherds always cheat people by stealing milk etc. In fact, this cowherd has stolen our "minds" and there is no difference between the other cowherds and this cowherd — as they steal milk etc. and this cowherd steals our minds only. Both of them indulge in "stealing" only!.

As per the scriptures, a wife should not call her husband by his "name". Hence, the Gopis have called our Lord, whom they considered as their own real "Pati" (husband) as the "son of Nandagopa". Along with this "Bhāva" or attitude, the Gopis regarded our Lord as the "prince" (king's son) — and a king's son (prince) will never do the despicable act of "stealing"! But when the Lord, went away, "stealing" their minds, then they regarded His as a "thief" — "If He was not a thief, why did He run away, giving up all of us and our companionship"? Hence, this Lord is a big "thief"!

The "mind" is always stationed in the inside of oneself. Then how did the Lord steal and took it away? Replying to this, the Gopis say, that the Lord has stolen their minds through His three "natures" or attributes viz. His love, His smile and His gaze! Through His "love" He has entered into our inner-minds; through His soft bewitching smile, He has captured and caught hold of our minds; and through His "gaze" (looking at us) He took our "minds" away! The Lord in this way, expressed the three Gunas or attributes of Satwa (entering through love (Prema) into the inner-mind), Rajas (catching and captivating the mind through His bewitching soft sweet smile) and Tamas (stealing through His gaze and sight).

When the Gopis could not get any reply from these peepal, fig and banyan trees, they understood, that the fruits of these trees are not useful for the "cultured" persons and only "crows" eat their fruits! Although these trees are big in their size, they are of no use at all. Then they decided to ask those trees with flowers and fruits, like the red Amaranth and other trees.

तेषामनुत्तरं मत्वा एते अमुख्यफला, महान्तोऽपि काकसेव्या एवेति, ये महान्तः पुष्पवन्तः सुगन्धाः तान् पृच्छामइति कुरबकादीन् पृच्छन्ति कच्चिदिति.

कच्चित् कुरबकाशोकनागपुन्नागचम्पकाः ।

रामानुजो मानिनीनां गतो दर्पहरस्मितः ॥६॥

VERSE 6 Meaning: "Oh! red amaranth tree, ashoka tree, oh! Naga Kesara tree! Hey, Punnaga tree! Hey Champaka flower tree! Have any one of you seen the younger brother of Shri Balarama, whose soft smile mitigates and removes the pride of women with conceit, passing through here!

श्रीसुबोधिनी : कुरबकाशोकौ कामोद्दीपकौ, एते कामबाणपुष्पाः.

नागो नागकेसरः पुन्नागश्चम्कश्च अतिसुगन्धपुष्पाः. ते हि कामिनं व्यावर्तयन्ति
 अतः पञ्चाप्येते ज्ञास्यन्तीति रामानुजः कच्चिद् भवद्भिर्दृष्ट इति पृच्छन्ति.
 पूर्ववदेव प्रयोजनकथनम्. मानिनीनां दर्पहरं स्मितं यस्य; व्यर्थमेव गतो
 भगवान्, स्मितमात्रेणैव दर्पो गच्छति, किं गमनेन! भयं तु नास्त्येव यतो
 रामानुजः बलभद्रभ्राता, भर्तृनाम न ग्राह्यमिति. वयं सर्वाएव मानिन्यः
 स्थिताः अतोऽस्मद्दर्पदमनार्थं गतः. प्रायेणैतैर्न दृष्टः. कुत्सितरवात् कं सुखं
 यस्य, रोदनप्रियोऽयम्. अशोकश्च शोकनाशकएव, न तु कस्यचित् सुखं
 प्रयच्छति. नागोऽयं नाम्नैव भयानकः. गजपक्षेऽपि पुंसामपि नागः. चम्पकोऽपि
 परिणामविरसः. अफलाश्चैते ॥६॥

SRI SUBODHINI: The red amaranth and ashoka trees are big trees, known for their role in inspiring “desire” in the minds of the people, as the flowers of these trees are used by “cupid” (Lord of love) in his bow. The people with “desire” usually smell the flowers of Nāgakesara, Punnāga and Champaka and then, through this fragrant smell, their attention, gets diverted from other objects. Hence, these five trees will definitely know as to where the Lord has gone? Hence the Gopis ask these trees, “Have you seen the younger brother of Shri Balarama going this way?” If the Gopis are asked, as to why they are asking these questions, the Gopis, at the first instance itself, describe all the reasons for their asking, as they did to the trees earlier! They say “specially” that the Lord has gone away “just like that” and without any reason! “If we had “ego”, then the Lord could have removed this, then and there only. There was no necessity to make us put, so much effort, to go in search of Him and also for the Lord to disappear! The Lord has the power to shatter to smithereens, the “pride” of conceited women, through His soft smile! If He had just smiled softly before us, our “ego” would have got destroyed (like fire destroys camphor). He could have spared Himself this enormous effort

and trouble of doing the “disappearing” act! Moreover, there is no fear in Him, at all, as, after all, He is the brother of Shri Balarama. Here also, the reference to the Lord, being the brother of Shri Balarama, is to denote that “We are the wives of the Lord and He is our husband. We are even now with “pride and ego” and the Lord has gone away from us, so that, our pride and ego can get destroyed.”

The Gopis say further, “We are able to understand that these trees also have not seen our Lord, as they continue to remain as before, with the same qualities (behaviour). In other words, these trees do not deserve to have the “Darsan” of our Lord! e.g. from the name of “red amaranth” (Kurabaka) tree we can realize, that this tree achieves or gets “joy or pleasure” from a low and ugly “sound” (Rava); as for the “Nāga” tree, it is very clear, indeed, that this tree gives “fear” to everyone as it’s name “Nāga” (serpent) itself suggests. “Nāga” also means “elephant”, which is also “fearsome”! The “Punnāga” flower also gives “fear” as it’s name suggests the meaning of a “male serpent” or a “bull-elephant”! The Champaka flower also is not the giver of Rasa or taste! The “Ashoka” tree destroys sorrow, but positively is unable to confer welfare. All these trees, therefore, are full of “blemish and defects” and “fruitless” too!

The trees, which were referred to by the Gopis, in the first instance (5th verse) were without flowers and these trees (referred to in the 6th verse) are without any fruits. Hence both of them lack knowledge, about our Lord, as the fruits and flowers of these trees are used by people, in many ways. Hence, the Gopis decide to ask only those trees, which are belonging to our Lord only, on an exclusive basis (BHAGAVADIYA). In other words, they

wanted to seek the help of those trees, whose fruits and flowers are never used for both the “world” and for our Lord and are exclusively used for our Lord only! By worshipping the Lord’s feet, these fruits and flowers are considered as “exclusively belonging” to our Lord only. “Although these trees have not yet got the experience of the Rasa of being devoted to our Lord’s Holy feet on an exclusive basis like us, we should ask them, about our Lord, as they may be aware, as to where the Lord is! Having thought like this, they are asking the following question.

पूर्वोक्तास्त्वपुष्पाः, एते अफलाः. फलपुष्पाभ्यां नानाविधविनियोग-
संभवादज्ञानं मत्वा तुलस्यास्तदुभयं नास्तीति भगवदीयत्वेन प्रसिद्धां पृच्छन्ति
कच्चिदिति.

कच्चित्तुलसि कल्याणि गोविन्दचरणप्रिये ।

सह त्वाऽलिकुलैर्बिभ्रद् दृष्टस्तेऽतिप्रियोऽच्युतः ॥७॥

VERSE 7 Meaning: “Oh auspicious One! Hey tulasi plant!. Who loves the Holy feet of our beloved Lord Govinda! Have you seen your very loving Achyuta, who has bestowed on you the blessing of being at His feet, always surrounded by the humming bees?”

श्रीसुबोधिनी : तुलसीति सम्बोधनं सखीमिव मत्वा. सा चेत् पूर्वसम्बन्धस्मरणेन भक्तेव भगवन्तं भजेत् तदा रसो न पुष्ट इति तां भगवत्पत्नीं मन्यमाना आहुः **कल्याणीति.** एवमपि सति भक्तिप्रधानेत्यस्मदाद्यपेक्षया उत्कृष्टेत्याहुः **गोविन्दचरणप्रिय** इति. किञ्च तव दर्शने उपायोऽप्यस्ति, त्वत्सजातीयस्य तत्र विद्यमानत्वात्; सजातीयो हि सजातीयं मार्गस्थं दृष्ट्वा गच्छति. तदाहुः **अलिकुलैः सह त्वा त्वां बिभ्रद् दृष्ट** इति. किञ्च ते भगवानत्यन्तं प्रियः; यद्यनेन मार्गेणगतः स्याद् अवश्यं त्वया दृष्टः स्यादिति ॥७॥

SRI SUBODHINI: The Gopis regarding the Holy tulasi plant as their own friend asks her, "Hey tulasi!" — in this way, they address her. They use another type of calling her also viz. "Oh noble and the auspicious One". The purport of this type of asking the tulasi plant, is that the Gopis regarded the tulasi plant, as the consort of our Lord. The aspect of "bliss" will not be clearly present, if they had only called out to her, through the first name viz. only as a devotee of our Lord (Bhaktha). That is why, they have called her as the "wife and consort" of our Lord (as Kalyāni). Although, the tulasi plant has the "Bhāva" or attitude of being, firstly, a devotee of our Lord, they thought, "this tulasi plant is greater and more glorious than all of us". With a view to emphasize the glory of the tulasi plant, they have addressed her as "beloved of the lotus feet of our Lord Shri Govinda" (GOVINDA CHARANAPRIYE). In other words, as the tulasi is very devoted to the Holy feet of our Lord, "She is greater than all of us". The Gopis thought, in their mind, that, the tulasi plant may ask them, as to why they are asking her about the Lord? To this they hasten to reply, by themselves, that, "Tulasi, to whose clan you belong to, is always staying and surrendered at the lotus feet of our Lord. On seeing her, you are also bound to get the desire to go and surrender at the Holy feet of our Lord, so that you can fulfill your desire to meet the members of your own clan (tulasi plant). Moreover, our Lord, always has His Holy feet surrounded by the bees, along with you. Hence, you must have seen our Lord certainly. As the Lord is very dear to you oh! Tulasi!, You must have had "Darsan" of the Lord, when He had passed this way?"

On getting no reply from the tulasi plant also, the Gopis understood, that why, the tulasi plant, who like the

rival wife, interested in her "joy" only, will tell us, the "others", about the whereabouts of our Lord? Hence, they thought that, only "ordinary ladies" will help them out. Hence, "We should ask them only". Having decided like this, they began to ask the ordinary trees about our Lord.

तत्राप्यरुचिं मत्वा, इयं सपत्नीवत् स्वोत्कर्षं ख्यापयन्ती कथमन्याभ्यो वक्ष्यतीति, साधारण्यः स्त्रिय एवास्माकमुपकारिण्य इति ताः पृच्छन्ति मालतीति.

मालत्यदर्शि वः कच्चित् मल्लिके जाति यूथिके ।

प्रीतिं वो जनयन् यातः करस्पर्शेन माधवः ॥८॥

VERSE 8 Meaning: "Oh Mālāti! Mallika, Jāti, Yūthikē! Have you seen our Lord Mādhava, who must have gone this way, after having made all of you very happy, by the touch of His hands?"

श्रीसुबोधिनी : हे मालति, वः युष्माभिः प्रत्येकं नानारूपाभिः दृष्टः कच्चित्? तथैव मल्लिके, हे जाति, हे यूथिके. एताश्चतस्रो लताः अतिसुगन्धपुष्पाः भगवत्प्रियाः, अतः वः युष्माकं करस्पर्शेन प्रीतिं जनयन् पुष्पावचयं कुर्वन् माधवो लक्ष्मीसहितः. लक्ष्म्या सह तिष्ठति अतस्तस्याः चूडाबन्धनार्थं पुष्पावचय आवश्यक इति ॥८॥

SRI SUBODHINI: Oh Mālāti! Oh Mallika! Oh Jāti! Oh Yūthikē! All of you, with so many forms, have you seen our Lord? These four creepers originate very fragrant flowers and are liked by our Lord. Our Lord, through His lotus like hands makes these flowers into a garland, thus touching them constantly. This "touch" originates intense love to our Lord, on the part of these flowers. The Lord needed the garlands of these very fragrant flowers, as the Lord was accompanied by His consort Goddess Laxmi, for whom these garlands were intended!

These creepers are "female" and do not bear any

“fruits”. Hence, no profit is there from them. These creepers cannot provide any shadow nor bear any fruits. They always take the side of Goddess Laxmi. They are capable of giving fragrant flowers to make garlands for Goddess Laxmi’s hair only. These flowers also therefore, will not tell us about our Lord (even if they know). Hence, “We will leave these petty creepers. Let us now ask the great trees like the mango trees”. They thought like this, which is explained in the next verse.

ननु यद्यप्येताः स्त्रियः तथाप्यफलाइति अल्पाइति स्वार्थपराइति लक्ष्मीपक्षपातिन्यइति न वदिष्यन्तीति ज्ञात्वा आम्रादीनत्युत्तमान् वृक्षान् पृच्छन्ति चूतेति.

चूतप्रियालपनसाशनकोविदार-

जम्ब्वर्कबिल्वबकुलाम्रकदम्बनीपाः ।

येऽन्ये परार्थभवका यमुनोपकूलाः-

शंसन्तु कृष्णपदवीं रहितात्मनां नः ॥९॥

VERSE 9 Meaning: “Hey Chūta, Priyāla, Panasa, Asāna, Kovidāra, Jāmun, Arka, Bilwa, Bakula, Amra, Kadamba and Nīpa trees, Oh! All other trees, who have originated, on the banks of this Yamuna river, only with a motive to do good for others, please tell us, who have now become without our own Atma or self, due to the disappearance of our Lord Shri Krishna! Please tell us the whereabouts of our Lord!”

श्रीसुबोधिनी : चूताम्रौ मधुराम्लप्रकृतिकौ. कालभिन्नफलौ वा. प्रियालस्तु बीजेऽप्यधिकरसयुक्तः. पनसो महाफलः. अन्ये चाशनादयो वृक्षाः पुष्पफलप्रधानाः. किं बहुना, अन्येऽपि ये मधूकादयः. परार्थमेव जन्म येषां ते परार्थभवकाः. किञ्च यद्यपि सर्वेव वृक्षाः परार्थजन्मानः तत्रापि ये यमुनोपकूलाः यमुनाया उपकूले तपस्विन इव तिष्ठन्ति ते ह्यवश्यं भगवन्तं पश्यन्ति बोधयन्ति च. अतः सदानन्दस्य पदवीं शंसन्तु

यथास्मद्भूदये समायाति. दयार्थमाहुः रहितात्मनामिति— केचित् गृहरहिताः
धनरहिताः देहरहिता वा, वयं त्वात्मरहिताएव. अतः सर्वापेक्षया वयं दीनाः.
अतः कृष्णपदवीमस्मदर्थे शंसन्तु ॥९॥

SRI SUBODHINI: The mango trees are of two kinds. One sweet, another sour. The sweet mango is called as “Chūta”. As they contain the mango juice, which can be sucked. The other mango fruit is sour and this is known as “Amra”. As they appear in different times, one is called as “Chūta” and the other is called as “Amra”. The seeds of Priyāla tree also has a lot of juice. The fruits of Panasa (jack-fruit) are big. In the other trees such as Anasa, both fruits and flowers are important. All other trees, like Madhuka have all been originated for doing good to others only. But as these trees have been born on the banks of this Yamuna river, they are all staying there like the sages and seers, doing penance. They are always having Darsan of our Lord, and are known to tell about our Lord to all others also. Hence, “Oh! Trees, please tell us as taken by to where our Lord, who is of the form of eternal bliss, is? Please tell us the route our Lord! — so that we can meet Him!” The Gopis are explaining their own “pitiable” state to these trees in this way, “Oh trees! We are now without our own Atma! (our Lord). In this world, there are so many living without homes, wealth or with a body! But we are the only forlorn and pitiable persons, who are without our own self or Atma. Hence we deserve always grace and compassion. Please, therefore, tell us as to where the Lord has gone?”

In this way, when the forlorn and the pitiable state of the Gopis came to be seen, then, they saw, the marks of our Lord’s Holy feet on the ground. They began to praise the glory of this earth, through the following verse.

एवमतिविलापे दीनतायामाविष्कृतायां भूमौ भगवच्चरणारविन्दानि दृष्टानि,
तद् भूमिं स्तुवन्ति किं ते कृतमिति.

किं ते कृतं क्षिति तपो बत केशवांग्नि-

स्पर्शोत्सवोत्पुलकिताङ्गरुहैर्विभासि ।

अप्यंग्रिसंभव उरुक्रमविक्रमाद्वा

आहो वराहवपुषः परिरम्भणेन ॥१०॥

VERSE 10 Meaning: "Oh mother earth! What glorious penance have you done, due to which, you have been blessed with the contact of the Holy feet of our Lord, causing horripilation and thrill in your body, and you look so brilliant, with such an exquisite beauty! Has this joy in you happened through the touch of our Lord's feet made now? Or this bliss in you, is continuing since the days of our Lord's incarnation as Lord Vamana, when He measured this universe (with His feet)? Or this bliss is from embracing Lord Varaha (boar), when he retrieved and brought you back from the Patala world? Please tell us very clearly!" (as to the right reason for your joy).

श्रीसुबोधिनी : हे क्षिति, ते त्वया किं वा तपः कृतम्? अस्माभिरपि तपः कृतमेव, परं नैवं फलमनुभूतम्. सर्वथा पुण्यव्यतिरेकेण नेष्टसिद्धिः, सुतरां भगवल्लक्षणा. स्वस्य तदभावमाशङ्क्य बतेति खेदे. न केवलं तव पादसम्बन्धमात्रं किन्त्वन्येऽपि भावा दृश्यन्त इत्याहुः. केशवस्य ब्रह्मादेरपि मुक्तिदातुः ब्रह्मप्रार्थितचरणारविन्दस्य अंग्रिस्पर्शेन उत्सवो यस्याः. स्वदो दृश्यतएव, अन्यथा पदानि स्पष्टानि न भवेयुः. अन्योऽप्युत्सवो दृश्यते, उत्पुलकिता च. सर्वत्र दूर्वाङ्कुरा उत्थिता इति अङ्गरुहैः रोमाञ्चैः कृत्वा विशेषेण भासि. उत्पुलकिताङ्गरुहैर्वा अंग्रिस्पर्शोत्सवा विभासि. ननु सर्वत्रैव पुलको दृश्यते, यदि केशवांग्रिस्पर्शेन स्यात् तत्रैकदेशे स्यात् स्वेदवदित्याशङ्क्य हेत्वन्तरमुत्प्रेक्षन्ते अप्यंग्रिसंभव उरुक्रमविक्रमाद्वेति. अपीति संभावनायाम्. अनेन चरणस्पर्शेन पूर्वस्थितचरणस्पर्शः स्मृतः. स तु सर्वत्र

भूमौ व्याप्तः. अतस्तेन अंग्रिणा संभवो यस्य उत्सवस्य. उरुक्रमः, तस्य विक्रमात् पदन्यासाद्धेति तत्राप्यनिर्धारः. न हि चरणसंबन्धमात्रेण संभोगरहितेन सात्त्विकभावरूपः उत्सवो रोमाञ्चो भवितुमर्हति. तदर्थं पक्षान्तरमाशङ्कते आहो वराहवपुषः परिरम्भणेनेति. अनेन स्वसमानता च वर्णिता ॥१०॥

SRI SUBODHINI: “Oh mother earth, what type of penance have you done? We also have done penance. But we have not got the same result or Phalam, as you have been blessed with by our Lord. Yes indeed! We have understood, that, without the performance of good deeds, one cannot attain the things, which one desires. That too, any “result” or “attainments” in connection with our Lord, is possible only, through very special actions of virtue and noble deeds.” The Gopis, realizing, that they are not able to achieve these special results (like that of this earth) express regrets, through the use of the word “Bata” (alas) in this verse. “Oh mother earth! You have not only come into contact with the Holy feet of our Lord but have got the experience thereof also! You have also experienced the bliss of our Lord’s Divine self, with all it’s consequential joy and efforts on your self. Our Lord’s Holy name is KĒSAVA, and the inner meaning of this Holy name is, that our Lord Shri Krishna can confer “liberation” even to Lord Brahma and Lord Siva. Our Lord has manifested into this earth, only on the basis of prayers made by Lord Brahma and Lord Siva. Due to this incarnation only, you have received the blessings of coming into contact with our Lord’s Holy lotus like feet and the bliss thereof. Celebrating this festival of Lord’s bliss conferred on you; you have got “perspiration”, due to which, you have got “wet” and this wetness has enabled the sign and marks of our Lord’s lotus feet, to

be imprinted clearly on you! If there was no "perspiration" and you were dry, these "marks" of our Lord's Holy feet would not have got imprinted on you. This "wetness" in you, exhibits your "Satwik" harmonious nature. There is also another sign in your joy and bliss, through the "horripilation" which has taken place in you, through the Dhruva grass standing straight (although usually they are bent). You are looking, specially very beautiful by the joy you have experienced, by the touch of our Lord's Holy feet. This horripilation, is seen at all places. But if this has happened only due to the present contact with our Lord's feet, then, the perspiration should be only in one place and not on this entire earth!" Removing this doubt, our Shri Mahāprabhuji says that the Gopis began to give another reason for this event when the Lord as Vāmana began to measure with His Holy feet, the three worlds, He touched the earth also, through His Holy feet. Through this "touch" of Lord Krishna perhaps, mother earth was remembering her earlier "touch" by the Lord Vāmana and this has caused the "horripilation" throughout the earth, by way of the Dhruva grass, wonderfully standing on their head! However, by the mere touch of the Holy feet, so much of joy will not arise, through which the entire earth gets horripilation! This can happen only when the earth has embraced our Lord intensely. Then, when did this happen to mother earth? When the Lord took the manifestation of the Varāha (boar), our Lord had embraced mother earth (mother earth is considered as our Lord's wife only) and this "total" enjoyment for mother earth took place at that time. No doubt about this at all, the Gopis say, as "we are able to clearly see it's effect everywhere! Hence, Oh mother earth, you and we are in the same "state!"

In this manner, after asking all the inanimate objects about our Lord, the Gopis are asking now, about our Lord, to the conscious beings.

एवं स्थावरान् पृष्ट्वा जङ्गमान् पृच्छन्ति अपीति.

अप्येणपत्युपगतः प्रियया स्वगात्रै-

स्तन्वन् दृशां सखि सुनिर्वृतिमच्युतो वः ।

कान्ताङ्गसङ्गकुचकुङ्कुमरञ्जितायाः

कुन्दस्रजः कुलपतेरिह वाति गन्धः ॥११॥

VERSE 11 Meaning: Oh! consort of the black deer! Oh beloved friend! Have you seen our Lord going this way, with any of His lovers, roaming in this place and giving bliss and joy, through His Divine parts, to all the creatures residing here (by His very presence).? He was wearing, on his neck, the garland of Kanera flowers, on which is the sandal paste from the bosom of His beloved, when they embraced each other, and we are able to get the fragrance of this garland with the sandal paste, through the wind blowing towards us here!"

श्रीसुबोधिनी : हे एणपति कृष्णसारपति, प्रियया कयाचित् लक्ष्म्या अन्यया वा उपगतः मिलितः स्त्रीसहितः अनेन मार्गेण गच्छन् स्वगात्रैः स्वावयवैः भवतीनां दृशां सुनिर्वृतिं तन्वन् दृष्टः कच्चित्? अनेनैव मार्गेण गत इति चरणारविन्ददर्शनात् निश्चीयते. यदि दृष्टो भवेत् तदा अस्माभिरपि द्रष्टुं शक्यत इति. त्वं त्वन्यस्य पत्नी अस्माकं च सखी भवसि. अत आहुः हे सखीति. सखित्वं कृष्णानुरक्त्या, नेत्रतुल्यत्वेन भीरुत्वादिधर्मैः, अन्यथा भवतीनां विकसितनयनानि न भवन्तीति. ननु कृतलीलः किमिति प्रार्थ्यते, तत्राहुः अच्युत इति. ननु कथं ज्ञायते प्रियया उपगत इति, तत्राहुः कान्तेति. कान्ताया अङ्गसङ्गे यत्कुचयोः कुङ्कुमं तेन रञ्जितायाः कुन्दस्रजः कुन्दपुष्पमालायाः गोकुलपतेः सम्बन्धिन्या इह गन्धो वाति. आर्द्रश्च गन्धः आर्द्रं कुङ्कुमं ज्ञापयति. सात्त्विकभावादेवार्द्रता, अतो ज्ञायते प्रियया सङ्गत इति ॥११॥

SRI SUBODHINI: "Oh! wife of the black deer! Oh! dear friend! Have you seen our Lord passing this way, along with either Goddess Laxmi or anyone else, rousing through His lovely parts and Divine self, great joy and bliss for your eyes? We have realized, that He has passed through this way only, due to the presence of the marks and signs of His feet on this earth here. If you had seen, please let us know, so that we can also see the Lord. You are the wife of another (deer) and our friend too and due to this you must be loving Lord Krishna, as we do (because we are friends). Your eyes are also like ours only. Just like you are timid, we are also timid! We are certain, that you have seen the Lord, and the proof for that is that your eyes are full of bliss and joy and widely open! If you had not seen the Lord, then your eyes will not be "wide open" in this way! Was the Lord alone? Was He with His consort? Definitely they would have enacted their Divine Leelas here also! By saying like this, the Gopis got a doubt in their mind, that the deer may reply, "Now that the Lord has enacted His Divine Leela, with his consort, why do you want still to meet Him?" Answering this, the Gopis say that, "We are asking about our Lord, who is Achyuta i.e. even after enacting His Divine Leela, the Lord does not have any decline or loss of power. He can enact His Divine Leelas, with anyone and at all times!" If the deer was to ask, "How do you know, that the Lord was with His consort?" In reply to this, the Gopis say, "Here the fragrance of the garland is coming, in which the sandal paste of the bosom of the Lord's consort also is mixed. The sandal paste is wet and the garland is worn by the Lord on his own neck, through which we are certain that our Lord's beloved also was with Him!"

The Gopis understood, that these deer were with their husbands, and perhaps will not be able to give answers to their enquiry. Hence, "We should only ask those trees, whose praise has been done by our Lord Himself". This is done through the next verse.

एवं हरिणपत्नीं पृष्ट्वा इयं भर्तृसमीपे वक्तुमशक्तेतिपूर्वं भगवत्स्तुतान्
वृक्षान् पृच्छन्ति बाहुमिति.

बाहुं प्रियांस उपधाय गृहीतपद्मो

रामानुजस्तुलसिकालिकुलैर्मदान्धैः ।

अन्वीयमान इह वस्तरवः प्रणामं

किं वाभिनन्दति चरन् प्रणयावलोकैः ॥१२॥

VERSE 12 Meaning: "Oh trees! Putting one of His Holy hands on the shoulder of His beloved, and holding a beautiful lotus flower in His other hand, our Lord must have passed through this way, in whose back, the bees intoxicated by the tulasi garland (worn by the Lord) were following. Have you seen this Lord, who is the younger brother of Shri Balarama, accepting your respectful prostrations, through His loving gaze, proceeding on this way?"

श्रीसुबोधिनी : प्रियाया अंसे बाहुमुपधाय द्वितीयेन हस्तेन गृहीतपद्मः
रामानुजो निर्भयः तुलसिकायाः सम्बन्धिनो येऽलयः तेषां कुलैः कृत्वा
अन्वीयमानः पश्चाद् गम्यमानः. हे तरवः. पूर्वं भगवता भक्तत्वेन स्तुताः,
अतो भवद्भिः कृतं प्रणाममिहैव किमभिनन्दति न वेति प्रश्नः. प्रियांसं
बाहुमुपधारेति समतया गमनेन लक्ष्यते, उभयोः पदानां पङ्क्त्याकारेण गमनात्.
कदाचित्पदानां चाञ्चल्येन भ्रमरोपरुद्धगत्या तन्निवारणार्थं यत्नो लक्ष्यते. तरवश्च
नम्राः, नमस्कारार्थमेव फलोपहारं कृत्वा भूमिसम्बद्धशिरसो जाताः, अतो
ज्ञायते प्रणामः कृत इति. अनुत्थानात्संदेहः अभिनन्दति न वेति. अनभिनन्दने
हेतुः चरन्निति, यो हि गच्छति सः अनवहितोऽपि भवति. ननु निकट एव स

गच्छति; यद्यभिनन्दनं कृतं स्यात् तदैव श्रूयेत, कथं संदेह इति चेत्, तत्राहुः प्रणयावलोकैरिति, प्रणयपूर्वकमवलोकैः, न तु वाचा. अतो ये निकटस्थाः तएव जानन्ति नान्ये ॥१२॥

SRI SUBODHINI: "Due to our Lord's manifestation as the younger brother of Shri Baladeva, our Lord is fearless, whose tulasi garland is attracting the bees behind His back — this Lord, by putting His one hand on the shoulder of His beloved, and on the other carrying the lotus flower, is roaming in this forest. Oh trees! You have been praised by this Lord, as you are His devotees! To such a Lord, you must have bowed down in "Pranām". Did He accept your Pranām or not? Please tell us about this!"

The two feet of our Lord and His beloved are seen together, and this is due to our Lord putting His Holy hand on the shoulder of His beloved! At some places, the marks of our Lord's feet seem to criss-cross and the reason for this can be (1) Our Lord was Himself walking not steadily (2) Due to the trouble given by the bees, they had to walk this way, avoiding them. Otherwise their gait is even and orderly.

The trees are "humble" in nature. Hence, as gifts, they have dropped fruits and have also bowed down up to the ground and did "Pranām" to our Lord. But our Lord has already gone by. Then, why are they keeping their heads down up to now? From this gesture, a doubt arises, as to whether, they have kept their heads down until now, because of their respect to our Lord or is it due to any other reason? In other words, have these trees offered their "Pranāms" or not? After these "Pranāms" the "heads" would be usually straightened upwards! But they were still seen bent! A doubt has arisen, whether the Lord has

accepted the Pranāms of the trees through His words or through a sign of His Hand! Our Lord was going on this way and the trees must have done this “Pranām” to the Lord, as the Lord was passing by. Perhaps, the Lord did not notice this at all. Moreover, we were also not here, so that we could have seen, as to what has actually happened? Of course, those, who are near, would have known this. Oh! Trees, due to all these reasons, as a doubt has risen in our mind, we are asking you about the actual fact”.

The trees are Jnanis. They would not talk to the “women”. Hence we should ask only to the “women”. Hence they ask the question, through the next verse.

ते ज्ञानिनो वृक्षाः स्त्रीभिः सह सम्भाषणं न करिष्यन्तीति तत्पत्न्य एव प्रष्टव्या इत्याहुः पृच्छतेमा लता इति.

पृच्छतेमा लता बाहूनप्याश्लिष्टा वनस्पतेः ।

नूनं तत्करजस्पृष्टा बिभ्रत्युत्पुलकान्यहो ॥१३॥

VERSE 13 Meaning: “These creepers are embracing the hands of these trees, in the form of the branches. Even then, through the contact of our Lord’s nails, these creepers have attained immense bliss and joy. Due to this, they will be able to tell us about our Lord. Come, let us ask them!”

श्रीसुबोधिनी : वनस्पतेर्बाहुनाश्लिष्टा अप्येताः पृच्छत यद्यपि तासामप्यनवसरः. ताश्च पुनर्भर्तृभुजालिङ्गिता अपि भगवत्करजैरेव नखैः स्पृष्टाः सत्यः उत्पुलकानि बिभ्रति. न हिरसान्तराविष्टानां रसान्तरार्थं स्पृहा भवति, अतएव ज्ञायते सर्वोपमर्दो भगवत्सम्बन्धी रस इति. एवं सर्वेषामेवावचने मूर्छिता इव जाता इति एतदन्ता प्रश्नकथा. नवविधा एता गोप्यो निरूपिताः. दशमी तु भगवता नीयते. एवमन्वेषणेन रसस्थैर्यं निरूपितम् ॥१३॥

SRI SUBODHINI: “Although, these creepers are seen embracing the branches of these “Bel” trees, please ask them, as these creepers never get an opportunity to give an answer. Why? Due to the fact that, at present, they are in a state of joyful embrace, with their husbands and secondly, while plucking flowers, our Lord’s nails came into contact with them, which made them experience horripilation and bliss there of! They are now immersed in this bliss of our Lord. Usually one refuses to have another joy or Rasa, when they are already in the enjoyment of a particular bliss or Rasa. This makes us clearly understand, that our Lord’s Rasa or bliss is the “highest” and the “best”, as this bliss is incomparable and unique. No other Rasa can give anyone, bliss of the nature of our Lord’s own self!

In this way, after asking everyone, as no one gave any reply, they, (the Gopis) became as though, they are unconscious. In this way, the Gopis who were searching for our Lord consisted of 9 types. The “tenth” one had gone away with the Lord. Up to now only, the Gopis had asked questions, but no reply was given to them. But by questioning everyone about our Lord, the Gopis retained the “Divine bliss” (bestowed by the Lord earlier on them) without any loss.

The Gopis tried and put efforts in this way, to remove their sorrow. But through all these efforts, they could gain only one thing — that their “bliss” in them was not lost. But their sorrow did not leave them. Now the manifestation of the Divine Leela of our Lord got manifested through them, which would drive away their sorrow. Shri Sukadeva begins to explain the new subject of reenactment of our Lord’s Leelas (by the Gopis) after concluding the subject on hand.

एवं तिरोधानेन जाततापनिवारणार्थं यत्नो निरूपितः. एतदुपमर्दिका भगवल्लीला प्रादुर्भूता. तस्या विलासं वक्तुं पूर्वोपसंहारपूर्वकमुपक्रमते इतीति.

॥ श्रीशुक उवाच ॥

इत्युन्मत्तवचो गोप्यः कृष्णान्वेषणकातराः ।

लीला भगवतस्तास्ता ह्यनुचक्रुस्तदात्मिकाः ॥१४॥

VERSE 14 Meaning: “In this way, speaking words like in an intoxicated state, the Gopis, getting tired of searching for our Lord, became weak and forlorn. Now, they became of the form of our Lord and began to reenact all the Leelas enacted by our Lord, earlier, by themselves.”

श्रीसुबोधिनी : इतिशब्दः प्रकारवाची, एवंप्रकारेण प्रश्नायोग्येऽपि प्रश्नकरणादुन्मत्तवचो गोप्यो जाताः. कृष्णस्यान्वेषणे कातरा अपि दीना अपि जाताः. तनुर्वाक् श्रान्ता, मनसि तु त्रयो वर्तन्त इति प्रथमस्यापगमे द्वितीय आविर्भूत इत्याह लीला इति. भगवतस्तास्ताः पूर्वमुक्ताः कृताश्च तदात्मिकाः सत्यः अनुचक्रुः. उन्मत्तवच इति छान्दसो ह्रस्वः. अथवा. इति पूर्वोक्तमुन्मत्तवचः एतावदिति, ततो गोप्यः कृष्णान्वेषणार्थं कातरा जाता इति. भगवतो लीलाः षड्विधाः स्वाभाविक्यस्तासामपि भेदाः तास्ताः. (हि!) युक्तश्चायमर्थः भगवति हृदि समाविष्टे लीलाभिः सहिते— यदा यदा भगवानवतरति तदा तदा पूतनासुपयःपानादिकं करोति, तथैव संवत्सरलीलायां पुरुषोत्तमादिषु प्रसिद्धिः. एतासामपि मनसि आविर्भूतेन कर्तव्यं तत्साक्षात्कर्तुमशक्यमिति भावनयैवाविर्भूत इति अनुकरणमात्रं कृतवत्यः ॥१४॥

SRI SUBODHINI: In the verse, the word “Iti” (this way) is used to denote the “way or manner” — that the words of the Gopis were like those of intoxicated persons. The purport of telling like this, is that the Gopis have asked such questions, which should not have been asked at all. From this, it was understood, that the Gopis were

talking in an intoxicated state. They have become forlorn and weak, due to constant search and enquiry about our Lord. They have become tired and pitiable, both in their body and words. But in their mind, the three factors viz. sorrow, our Lord's Divine Leelas and our Lord Himself were there constantly. When their "sorrow" got mitigated, then the "Divine Leela" took over. Shri Sukadeva has used the word, in the verse, "Leela". Thus the Gopis became the form of our Lord, and enacted the same Divine Leelas of the Lord, which they had experienced. The meaning of the word "VACHAHA" (saying) here has to be understood, as the words, being spoken by those, who are intoxicated.

The Gopis, searching for our Lord attained a pitiable state. Our Lord has, 6 types of "natural" Divine Leelas with Him (which He performs usually, as per the need of the situation). Of course there are so many types and kinds of Leelas, under this broad category of 6 types of Divine Leelas. That is why in the verse, the words "TAHA TAHA" have been used to denote their "numerous and countless" nature. This meaning is indeed appropriate. In the hearts of the Gopis, our Lord did not enter alone, with His Bhāva of love, but He had entered into them, along with His Leelas also. Whenever, our Lord manifests Himself, in an incarnation, He enacts His Divine Leelas, such as the destruction of Putana, after drinking her milk and others. In the same way, all these Divine Leelas of our Lord are reenacted during the holy month of "Purushottama" and during the annual celebrations of the Divine Leelas of our Lord. This is famous and well known to everyone.

Our Lord manifested Himself in the minds of the Gopis, and enacted numerous Divine Leelas. It is very

difficult to have the Darsan of these Leelas, outside. Hence, our Lord manifested Himself, in their inner-mind, in the form of "Bhāvana" or at the "mind level". Through this, the Gopis followed these Leelas performed by our Lord, in their "inner mind" and reenacted them outside! Like people doing the same work, in the same way after seeing some one else doing that work! The Gopis could do this "follow up" only as our Lord had manifested His Leelas at their "mental" level and in their inside "inner-mind"!

When every Gopi had the same kind of love and Prema for our Lord, then why there was no "sameness" in the origination of the same type of Divine Leelas, in their minds also? Why were the Leelas, experienced by them, through the grace of our Lord, different from each other? Our Shri Mahāprabhuji is removing this doubt, through the following three Karikas.

भक्त्यातिमत्तास्तद्भावमीषन्मत्तस्तु रोषतः ।

द्वेषभावं समाश्रित्य क्रीडन्त्यो जातमत्सराः ॥ (१) ॥

सत्त्वादिगुणभावेन नवलीलाः प्रपेदिरे ।

अतो न न्यूनभावोऽत्र ह्याविष्टाः शकटादिभिः ॥ (२) ॥

सर्वत्र हरिबुद्ध्या वा पादस्पर्शेच्छया पुनः ।

उलूखलादिभावोऽपि तत्सम्बन्धप्रसिद्धये ॥ (३) ॥

KĀRIKAS 1, 2 and 3 Meaning: Although they had the "same" Prema for our Lord, due to the difference in their "Bhāva" or attitudes, we see the difference, in the enactment of the Divine Leelas. The Gopi, who got into an intoxicated state, through intense Bhakthi or devotion to our Lord, got the "Bhāva" of being our Lord Himself i.e. she assumes the role of the Lord Himself, and also she has the knowledge about the materials, which are

always with our Lord. Hence, whichever “Bhāva” or attitude arises in her mind, whether it is our Lord or His Leelas or any material connected with Him, at that time, this Gopi becomes “that” only (of that form). Hence, the Gopi, who was so much intensely intoxicated, through Bhakthi or devotion to our Lord, for whom there was no knowledge about anything else, than our Lord, she got the “Bhāva” or attitude of our Lord Himself. In other words she regarded herself as “I am Shri Krishna”.

To the Gopis, who were only partially intoxicated, and due to this, had the knowledge of others also, they got the “Bhāva” or attitude of Putana and others and began to enact the Divine Leelas of anger, hate etc. Due to the play of the three qualities (Gunas) of Satwa, Rajas and Tamas, the Gopis enacted 9 different types of Leelas, which are described from verses 15 to 23, divided into 2 main types.

Those Gopis, who got the “Bhāva” of being Putana, may be considered to be of a lower order in comparison to those Gopis, who got the Bhāva of being connected to our Lord. If anyone has this doubt, the same is to be explained in this way. We should not regard them as belonging to a lower category in their Bhakthi to our Lord. why? As our Lord and all the objects/things connected with His Divine Leelas, are considered as “one and the same” only. Hence, the Gopis with the Bhāva of being “Putana” or being “the cart” should not be regarded as lower in their category in Bhakthi to our Lord. For the purpose of description, we may seemingly see the “outside” and superficial differences only. The reason being, in the reenactment of one Leela, another Leela cannot be done or seen. Hence, whichever Leela is manifested, the same Leela is being described. Hence,

all the different types of Leelas have one “Bhāva” or attitude, which is “same and one” only. There is no “lower” or “higher” or any “division or difference” in these Leelas or in the “actors” of these Leelas!

Although, the Gopis are “same”, those Gopis who got, once again, intense desire to touch the lotus feet of our Lord, now acted the roles of “mortar” and the “cart” and touched, through their “acting” the lotus feet of our Lord, in such an intense one-pointed way, that these Gopis, in comparison, are the best of those, who were playing with the “Bhagawad-bhava” or having the same “Bhāva or attitude” as our Lord Himself!

कस्याश्चित्पूतनायन्त्याः कृष्णायन्त्यपिबस्तनम् ।

तोकयित्वा रुदत्यन्या पदाहन् शकटायतीम् ॥१५॥

VERSE 15 Meaning: “The Gopi, who became our Lord Shri Krishna, drank the milk from the bosom of the Gopi, who acted the role of demoness Putana. The Gopi who was playing the role of boy Shri Krishna (Bālak), gave a blow through her leg, while weeping, to the Gopi, who was acting as the “cart”, due to which, the latter got “topsy-turvy”!”

श्रीसुबोधिनी : प्रथमतो भगवच्चरित्रं पूतनासुपयःपानमिति काचित्पूतना भूता जाता, अन्या “अहं कृष्ण” इत्युक्तवती, तदा तामङ्गे भगवद्बुद्ध्या अगृह्णात्, ततस्तस्याः पूतनायन्त्याः कृष्णायन्ती स्तनमपिबत्, तस्यास्तु मरणभावना न स्थितेति सा न मृता नाप्यनुकरणं कृतवती. कृष्णायन्ती च स्तनमात्रमेव पिबति अलौकिकसामर्थ्याभावाद् इति स्तनपानमात्रमुक्तम्. अमङ्गलतानिवृत्तये च शकटभङ्गलीलामाह तोकायित्वेति, तोकवदाचरति, आत्मानं तोकं मन्यते वा, तोकवदात्मानं कृत्वा वा शकटायतीं शकटवत् स्थिताम् अहन् ताडिवती ॥१५॥

SRI SUBODHINI: Our Lord had drank the “life” of

demoness Putana, in the guise of drinking her milk. One Gopi became "Putana" and another "Shri Krishna". The "Putana" Gopi took the "Krishna" Gopi, into her lap, and the Gopi, who had become "Krishna" began to drink the milk from the bosom of the "Putana" Gopi. But neither the Gopi who was acting as "Putana" felt that she was dying, nor the Gopi, who was drinking her milk could take away her life (Putana's life). They could only imitate the Lord's Leelas, in this way, as both of them lacked the "supernatural" capacity, which our Lord only has! That is why, here reference is made only to the "drinking of milk" — no mention is made about the "drinking of life". Any other way would have been inauspicious.

One Gopi became the small boy Krishna, and another the "cart". The "Krishna" Gopi gave a blow to the cart, through her leg, and the "cart" Gopi fell topsy-turvy. The episode of demon "Trināvartha" is referred to in the next verse.

तृणावर्तलीलामाह

दैत्यायित्वा जहारान्यामेका कृष्णार्थभावनाम् ।

रिङ्गयामास काप्यङ्घ्री कर्षन्ती घोषनिःस्वनैः ॥१६॥

VERSE 16 Meaning: "One Gopi sat down as the small boy Shri Krishna. Another Gopi made herself as the demon Trināvartha, took away this small boy Shri Krishna. Some Gopis made noise from the small bells tied to the girdle; some others began to crawl along, through their two feet and some others went on their fours, as babies do."

श्रीसुबोधिनी : दैत्यायित्वेति, दैत्यवदात्मानं कृत्वा कृष्णस्यार्थं बाल्यं भावयन्ती कृष्णार्थभावनां तामेका आत्मानं दैत्यायित्वा जहार. काऽपि

अंगी कर्षन्ती घोषनिःस्वनैः रिङ्गयामास चलितवती, यथा बाल्ये मुग्धप्रभीतवत्
घोषप्रघोषरुचिरं भगवान् गच्छति. पूर्वश्लोके चतस्र उक्ताः लीलाद्वयेन,
तास्तामसतामस्यः. अत्र तिस्र एव राजसतामस्य इति चरित्रलीलायामुक्ता विशेषा
अत्राप्यनुसंधेयाः. अथवा. युगलास्तिस्रो निरूपिताः, गुणातीता त्वेका. पुनः
प्रकारान्तरेण बह्व्यः एकभावमापन्नाः भगवदिच्छया प्रधानगुणभावं प्राप्य
रजसा अनेकधा विक्षिप्ताः बहुरूपा जाताः ॥१६॥

SRI SUBODHINI: Some Gopi assumed the role of the boy Shri Krishna. Another assumed the role of the demon Trināvartha. The latter took away the former! Some Gopis made noise through their armlets/ornaments. They crawled, through both the legs and went on their fours also (knee). In this way, one Gopi enacted our Lord's "innocent and the crawling" Leela!

In the earlier verse, two Leelas have been told. There were 4 Gopis involved in these two Leelas. They were of the type of "Tamas-Tamasi". In this verse, those who enact the Leelas, are three in number and they are of the type of "Rajas-Tamasi".

The "special" difference in our Lord's Divine Leelas, which occurred now, have also to be clearly understood. Thus, there are 7 Gopis involved in the performance of the Leelas, as described in the two verses. One Gopi has gone beyond the three Gunas (GUNĀTĪTA) i.e. the one who performed the "crawling" Leela (on all fours). All the other 6 Gopis – acted in "pairs" – (1) Putana and Shri Krishna. (2) The boy Krishna and the "cart" and (3) the demon Trināvartha and the boy Shri Krishna.

Many Gopis, having one single "Bhāva" or attitude, through the will and desire of our Lord, attained one important and Predominant Bhāva or attitude, and now assumed numerous forms, through the power of Rajas, and

due to the disturbance caused by it. Thus, they played different roles, as per the desire of our Lord.

These "three pairs" (as explained earlier), now took the various forms and the roles i.e. the "dominant one single quality became the many, though the will and desire of our Lord".

When the Gopis were enacting these Divine Brindavan Leelas, some Gopi became the calf-demon Vatsāsura and many became the Gopa boys. This is described in the next verse.

वृन्दावनक्रीडायां वत्सपालकरूपा जाताः. तत्र प्रकारमाह कृष्णेति.

कृष्णरामायिते द्वे तु गोपायन्त्यश्च काश्चन ।

वत्सायतीं हन्तिचान्या तत्रैका तु बकायतीम् ॥१७॥

VERSE 17 Meaning: "Two Gopis played the role of Shri Balamana and Shri Krishna. Many others became the Gopa boys. One Gopi became the Vatsāsura, and this demon was killed by one, and the Gopi who became the "crane" was killed by the other."

श्रीसुबोधिनी : द्वे कृष्णरामायिते कृष्णरामवत् जाते, काश्चन गोपायन्त्यः. गोपा अत्र बालकाः, जातिशब्दोऽयम्. वत्सरूपाश्च काश्चन जाताः चकारेण समुच्चिताः. अन्या पुनर्वत्सायिता वत्सासुरवदाचरति तां घ्नती च जाता, कृष्णायिता अर्थात्. चकारात् फलानि पातयन्ती च. अन्या पुनः बकायन्तीं घ्नती जाता. वत्सवधो लोके बलभद्रकृत इत्यपि प्रसिद्धः— "प्रलम्बो निहतोऽनेन वत्सको धेनुकादायः." अत उभयोर्मध्ये एका बकायतीम्, अन्या वत्सायतीम् ॥१७॥

SRI SUBODHINI: Two Gopis became our Lord Shri Krishna and Shri Balarama. Many Gopis became the Gopa boys and many became the "calves" also. The word "cha" (and) used here, denotes the "group" — meaning

many Gopis became the “calves” and gathered themselves into a group. The Gopi, who had played the role of Vatsāsura was killed by the Gopi, who was playing the role of Shri Krishna and the Gopi, who had become the demon “Baka” (crane) was killed by the Gopi, who had become Shri Balarama. The word “cha” (and) denotes, that the Gopi who had become Shri Krishna made the sweet palm trees also to fall down! Here we should give the meaning, that one Gopi killed Vatsāsura and another Bakāsura.

After this, the Leelas enacted by our Lord in Brindavan, as a “cowherd” (Gopa) are being described, in the next verse.

ततः परं गोप रूपेण वृन्दावनलीलामाह आहूयेति.

आहूय दूरगा यद्वत् कृष्णस्तमनुकुर्वतीम् ।

वेणुं कृष्णन्तीं क्रीडन्तीमन्याः शंसन्ति साध्विति ॥१८॥

VERSE 18 Meaning: “The way our Lord Shri Krishna used to call the cows from a distance to Himself, in the same way, one of the Gopi, imitating the Lord, played the flute to call the cows and her other friends began to admire and praise her playing of the flute!”

श्रीसुबोधिनी : गोरूपाः काश्चन जाताः, गोपालरूपाः काश्चन. तत्र यद्वत् कृष्णः दूरगाः गाः आहूय वेणुकृष्णं करोति, एवं दूरगा गोपीराहूय तं कृष्णमनुकुर्वती काचित् जाता. तां वेणुं कृष्णन्तीं ततो नानाविधक्रीडां कुर्वतीम् अन्याः गोपायिताः साधुसाध्विति शंसन्ति ॥१८॥

SRI SUBODHINI: Many Gopis played the roles of the cows and many others took the form of the Gopas. Like our Lord Shri Krishna used to call the cows to Himself, from a distance, by playing His flute, and also played various games, in the same way, the Gopi who

played the role of our Lord, called out to the Gopis, who had gone away far, played the flute and also imitated our Lord, playing numerous types of His games! On seeing all this, the Gopis, who were playing the role of the Gopas began to loudly admire and praise her.

The Leela, which our Lord had enacted, by the playing of His games now rose in the minds of these Gopis as a dominant Bhāva or attitude. One Gopi enacted this Leela, although this Leela is not referred to in Sri Bhāgavatham. This is described in the next verse.

एका पुनः क्रीडायां कृतापि लीला भागवते अनुक्ता तां भावयित्वा
तादृशीं लीलां कृतवती, तदाह कस्याञ्चिदिति.

कस्याञ्चित् स्वभुजं न्यस्य चलन्त्याहापरा ननु ।

कृष्णोऽहं पश्यत गतिं ललितामिति तन्मनाः ॥१९॥

VERSE 19 Meaning: “A Gopi, who had gone beyond the three qualities (NIRGUNA) placed her hand on the shoulder of another Gopi, and while walking, told the other Gopis, “I am Krishna! Please see my beautiful gait”. The Gopi uttered these sentences, due to her complete “identification and oneness” with our Lord!”

श्रीसुबोधिनी : अत्रापि पूर्ववद् युगलास्तिस्रः, चतुर्थ्येषा - कृष्णरामायितं द्वे युगले, साध्वाशंसनसहिता वेणुनादनपरा च तृतीया, एषा तु निर्गुणा. कस्याञ्चित् गोपरूपायां स्वभुजं स्थापयित्वा चलन्ती. अपरा गोपरूपा अतोऽन्या. ननु हे गोप्यः अहं कृष्णः, मे ललितां गतिं पश्यतेति. दोषाभावार्थमाह तन्मना इति. पूर्वं कायिकीं चेष्टां केवलां कृतवती, इदानीं वाचा सहिताम् ॥१९॥

SRI SUBODHINI: In these three verses, (17 – 18 – 19) describing the Leelas enacted in Brindavan, there are 3 pairs of Gopis involved. The fourth pair is this one, who became Shri Krishna and Shri Balarama. One of the

Gopi, played the flute like the Lord, and the other “praised” her! This is the “fourth” (NIRGUNA) “quality-free” (beyond the qualities) Gopi, who is seen now, having put her hand on the shoulder of another Gopi and told, “I am Shri Krishna. Please see my beautiful walking”! Shri Sukadeva has used the word “Mind filled with Shri Krishna (TANMANAHA) – or having a mind fully and completely attached to or absorbed in Lord Krishna – to denote that this Gopi was entirely “pure and blemish-free”, and there is no harm for her to make the statement “I am Krishna”. This Gopi had, in the first instance imitated the Lord as Shri Krishna. Now she began to enact this Leela with her “words” and “body” also!

[YOJANA: Shri Laloo Bhatji has clarified the “divisions” among the Gopis in the following way:

(1) First pair – One Gopi as Lord Krishna and another as Bakāsura.

(2) Second pair – One Gopi as Shri Balarama and another as Vatsāsura.

(3) Third pair – One Gopi as Shri Krishna and the other who admired and praised her.

(4) “NIRGUNA” (quality-free) – One Gopi, who had put her hand on the shoulder of another, enacting the role of the Lord Himself.]

Shri Sukadeva,, through another way, is describing the 4 types of Gopis, in the following verse.

पुनः प्रकारान्तरेण चातुर्विध्यमाह मा भैष्टेति.

मा भैष्ट वातवर्षाभ्यां तत्राणं विहितं मया ।

इत्युक्तवैकेन हस्तेन नयन्त्युन्निदधेऽम्बरम् ॥२०॥

VERSE 20 Meaning: “Don’t get afraid through

furious wind and relentless rain! I have protected all of you Myself!" By telling like this, one Gopi, with great effort, lifted a piece of cloth upwards with one hand"!(as though she was lifting the "Govardhana" mountain!)

श्रीसुबोधिनी : एषैव निर्गुणा. काश्चन गोगोपगोपीरूपा जाता वृष्टिभीता इव. तदा वातवर्षाभ्यां हेतुभूताभ्यां मा भैष्ट, मया तत्राणं विहितम् इत्युक्त्वा एकेन हस्तेन अम्बरं नयन्ती पर्वतवत् स्थापयन्ती ऊर्ध्वं निदधे गोवर्धनवद् धारितवती. यतन्ती प्रयत्नं कुर्वन्ती वा ॥२०॥

SRI SUBODHINI: In this Leela, a piece of cloth was lifted high in the air, by a Gopi, who is NIRGUNA (beyond the qualities) as though she was lifting the Govardhana mountain.

Many Gopis became the cows; many others played the role of Gopas and some others remained as Gopis only. These three divisions of Gopis, acted as though, they were afraid of the wind and rain. Then the Gopi, who was playing the role of our Lord Krishna told all of them "Please do not get fear due to this wind and rain. I have already protected you"! Telling like this, with great effort, this Gopi, with one hand, put up a piece of cloth, in the sky, as though, she was lifting the Govardhana mountain, which our Lord had enacted in Vraja.

The Leela enacted by another "Satwik" Gopi is being described in the next verse.

सात्त्विक्याश्चेष्टामाह आरुह्येति.

आरुह्यैकां पदाक्रम्य शिरस्याहापरां नृप ।

दुष्टाहे गच्छ जातोऽहं खलानां ननु दण्डधृक् ॥२१॥

VERSE 21 Meaning: "One Gopi got up on the head of another, and by pressing her leg, told "Hey cruel serpent! Go away from here! Understand that, I have

manifested now, to give punishment to the wicked people (like you)"!

श्रीसुबोधिनी : एकामारुह्य पदा च आक्रम्य शिरसि पादाघातं कृत्वा. नृपेति सम्बोधनं विश्वासाय, एषा लीला कठिना. उपरि वृक्षशाखामवलम्ब्य वा तथा कृतवती. (वस्तुतस्तु या लीला यथा प्रभुणा कृता सा तथैवात्राविर्भवति इति निरालम्बनत्वेऽपि नानुपपत्तिः.) हे दुष्टाहे कालिय, इतो गच्छ, यतोऽहं खलानां दण्डधृक् जातः. ननु इति सम्बोधनं अमारणार्थम् ॥२१॥

SRI SUBODHINI: One Gopi got up on to another Gopi. She began to give blows on the latter's head, through her legs and told "Hey wicked serpent! Go away from here! I have manifested to give punishment to wicked persons like you!" The verse contains the word "NANU" (the meaning of this word here is by way of "addressing") which indicates, "I will not kill you but I shall see that you are outlawed from here." Here, Shri Sukadeva has addressed the king as "Oh! King!" Shri Sukadeva has addressed the King, in this way, to indicate, that the King has shown intense and full faith in the words of Shri Sukadeva. That is why, Shri Sukadeva is telling all these Leelas.

This "Leela" seems to be very difficult to be enacted. Perhaps the Gopi, while catching hold of a branch had placed her feet on the head of the other Gopi or the Gopi enacted the Leela, exactly as per our Lord's Leela of subjugating the Kaliya serpent!

Shri Gosainji Prabhu Vittalesa, comments here that "the truth is, that the Gopi enacted this Leela exactly in the same way, our Lord had enacted. There was no necessity to take the help of the trees."

The next verse deals with the episode of "drinking of the forest fire" by our Lord!

तत्रैकोवाचेति.

तत्रैकोवाच हे गोपा दावाग्निं पश्यतोल्बणम् ।

चक्षुष्याश्चपिदध्वं वो विधास्ये क्षेममञ्जसा ॥२२॥

VERSE 22 Meaning: "The one Gopi began to tell "Oh Gopas! See the dangerous forest fire! Close your eyes! I will protect all of you very quickly!"

श्रीसुबोधिनी : राजसी पुनस्तत्रैका जाता, उवाच च वक्ष्यमाणम्. गोरूपाः काश्चन, गोपरूपास्तथापराः. एका तु कृष्णरूपा आह हे गोपा उल्बणं दावाग्निं पश्यतेति. विरहेण दावाग्निं दृष्टवती, भावनया वा तथा भानम्. सर्वापि क्रीडा भगवद्रूपा तत्र तत्राविशतीति दावाग्निरपि दर्शनम्. अन्यासां विशेषाकारेण तस्यां भगवद्भावाभावात् न तत्प्रार्थना. एवमेव वातवर्षस्थलेऽपि. अतिमत्तानामेव भगवद्भावेन तल्लीलावेशात् तस्य (स्याः!) एव दर्शनमिति निष्कर्षः ॥२२॥

SRI SUBODHINI: The "Rajasi" Gopi was one in number and many others had become the cows, Gopas and others. The Gopis who had become the "Gopas" came to the Gopi who was playing the role of Shri Krishna, and the latter told them "Oh Gopas! See this dangerous forest fire! This "forest fire" became visible to those Gopis, who had felt intense sorrow due to the "separation" from our Lord! This became visible also to those Gopis in whom the total knowledge about the Leelas of our Lord had arisen. The others did not see this forest fire!

The Divine Leelas of our Lord are of His own self or form and these enter only or become "seeable" only by those, who love our Lord with true Bhakthi or devotion.
— like here, the "forest fire" became "seeable" only to those Gopis, who had total and pure Bhakthi to our Lord!

The others, who did not regard the Gopi, who acted

as our Lord, with the “Bhāva” or attitude of seeing our Lord Himself,, did not plead for their protection from the “forest fire”. These Gopis (referred to in verse 20) did not pray for protection from the “wind and rains” also!

The purport of this is this: “OUR LORD’S DIVINE LEELAS ARE SEEN ONLY BY THOSE WHO ARE FULLY ATTACHED AND ABSORBED IN OUR LORDS REMEMBRANCE AND BHAKTHI - AS THE LORD BLESSES THEM WITH THIS DARSAN.”

The Leela enacted by the “Tamasi” Gopi is being described in the following verse.

तामसीमाह बद्धेति.

बद्धान्यया स्रजा काचित् तन्वी तत्र हलूलखले ।

भीता सुदृक् पिथायास्यं भेजे भीतिविडम्बनम् ॥२३॥

VERSE 23 Meaning: “A slender Gopi was tied to a mortar, through a garland of flowers by another Gopi. Then the “bound Gopi” out of fear, showed her facial expression, in such a way that she enacted the Leela of our hards being fully afraid and anxious”! (By Yasodha binding Him, through the ropes to the mortar).”

श्रीसुबोधिनी : उलूलखले कयाचिद् बद्धा स्रजा मालया, उलूलखलस्थानीयापि काचित्. अन्या तु यशोदारूपा. तदा भीता सती सुदृक् उत्तमदृष्टियुक्ता आस्यं पिथाय हस्तेन सम्पूर्णं मुखमाच्छाद्य भीत्यनुकरणं भेजे. अत्र क्रमे गुणाएव प्रयोजकाः. तत्तदधिकारानुसारेण तत्तल्लीलाः प्रादुर्भवन्ति. भगवद्वशीकरणान्ता च लीला, अन्यथान्ते उलूलखललीला न कृता स्यात्. नातः परं कर्तव्यमस्तीति लीलाया विरतिः. एवं लीलाभावमुपपाद्य भगवद्भावे वक्तव्ये भगवतो भीतिविडम्बनलीलायां सर्वा लीलास्तिरोहिताः. ततः पूर्ववत् पुनः प्रश्न एव स्थितः, तस्य संवेदनपूर्वकत्वात्. एतत्त्वावशेन जातमिति संवेदनराहित्यम्, अतस्त्वस्य नोपसंहारः ॥२३॥

SRI SUBODHINI: This Leela was done by three Gopis. One Gopi played the role of our Lord Shri Krishna; another Gopi played the role of the mortar; and the third took the role of mother Yasodha! After this, the "Yasodha" Gopi tied, through garlands of flowers, the "Krishna" Gopi to the "mortar" Gopi. At this time, the "Krishna" Gopi, who was tied up to the "mortar" imitated the Leela of our Lord becoming very much afraid and anxious. As she was beautiful and her gaze was attractive, she hid her face and acted, as though she was very much afraid!

All these Leelas, which the Gopis enacted, got the inspiration for these Leelas from their own "attributes" or Gunas. Hence, these Leelas occur as per their "authority" and "deserving". These Leelas will continue to take place, till our Lord does not come under their loving control — as our Lord comes under the loving control of a devotee, only through these Divine Leelas! There is no necessity to continue to enact these Leelas, after our Lord has come under one's loving control! Hence this particular Leela (tying up to the mortar — DĀMODARA LEELA) has been enacted by the Gopi, as the last Leela. Why? IN THIS LEELA THE LORD, WHO IS ALWAYS UNDER THE LOVING CONTROL OF HIS TRUE BHAKTHAS (DEVOTEES) HAS SHOWN AND PROVED HIS LOVE. AND COMING UNDER THE CONTROL OF HIS BHAKTHAS, BY HIS OWN DESIRE (i.e. BY HIMSELF), THROUGH GETTING BOUND TO THE MORTAR BY HIMSELF.

Afterwards, like before, what remained in the end were only the "questions" about the whereabouts of our Lord! As they were asking everyone about our Lord, through their Jnana or spiritual knowledge given by the

Lord to them. All the Divine Leelas enacted by them were caused by the ingress of our Lord's Divine Leelas in them. At this time, they did not have any knowledge of the outside. Hence, no sooner they got back their knowledge of the outside world, they began to ask the same questions, while searching for our Lord!

In the previous verse, the "words" of the Gopis were completed but not of their "questions". In the middle, the "Leelas" enacted by them were also described. On the disappearance of the Leelas (which were due to the ingress of our Lord's Leelas in them), once again, through the next verse, they began to ask, regarding our Lord, to the "Bel" and other trees.

पूर्वं तु "इत्युन्मत्तवच" इति वचनमेवोपसंहृतं, न तु प्रश्न उपसंहृतः. अत इदानीं मध्ये लीलामुक्त्वा तस्यास्तिरोधाने पुनरेव वृन्दावनलतास्तरून् कृष्णं पृच्छमाना जाता इत्याह एवमिति.

एवं कृष्णं पृच्छमाना वृन्दावनलतास्तरून् ।
व्यचक्षत वनोद्देशे पदानि परमात्मनः ॥२४॥

VERSE 24 Meaning: "In this manner, the Gopis proceeded ahead, into the forest by questioning the creepers and the trees regarding the whereabouts of our Lord. At this time, the Gopis saw the "footprints" of our Lord, the Supreme self (Paramātmā) on the ground of this forest."

श्रीसुबोधिनी : तदा पुनरनुत्तरे प्राप्ते भगवानाविशन् मोहं दूरीकृत्य सर्वं ज्ञापितवानित्याह व्यचक्षतेति. तापापनोदार्थमेव त्रयम्— अन्वेपणं लीलावेशो भगवदावेशश्चेति. तत्र प्रश्नोऽन्तरङ्ग इति सएव सर्वत्रानूद्यते, वृन्दावनलताः तरून् कृष्णं पृच्छमाना जाता इति. ततो वनोद्देशे वनभूमौ भगवतः पदानि दृष्टवत्यः. परमात्मन इति पदानां परमपुरुषार्थता सूचिता— भगवदावेशे हि सर्वज्ञता भवति, तेषां च कार्यं भगवत्पददर्शनम्, "तद्विष्णोः परमं पदं सदा पश्यन्ति सूरय" इति श्रुतेः ॥२४॥

SRI SUBODHINI: In the verse, the word “saw” (VYACHAKSHATA) has been used to denote: (1) The Gopis had asked all the creepers and trees in this Brindavan forest, about the whereabouts of our Lord. (2) These creepers and trees did not give any reply. (3) Then our compassionate Lord, who is very fond of His devotees, manifested Himself in the Gopis, removed their “infatuation” (delusion) and began to give them knowledge or Jnana!

There are three ways to remove this sorrow created by “separation” from the Lord. (1) Search for our Lord. (2) The enactment of our Lord’s Leelas, due to the ingress of our Lord, along with His Leelas, into the inner-mind of the Gopis and (3) the response for the Lord through His own entry in them.

Among the above three ways, asking “questions” is a way of the “inner-mind” and hence can be referred to everywhere.

When they went ahead in the Brindavan forest, by asking the creepers and the trees, they saw the imprints of our Lord’s Holy feet, on the ground.

The word “Supreme Atma” (Paramātma) used in the verse, denotes the Bhāva or attitude, that the lotus feet of our Lord is the highest goal, which one can hope or desire to attain (Parama Purushārtha Roopa).

When the Lord enters into an individual Jiva or person, then the Jiva becomes omniscient (SARVAJNA) — all knowing! The Jiva, which becomes omniscient in this way, become capable of having the “Darsan” of our Lord’s Holy feet. This is not possible in any other way. In this, there is the proof of the Vedas given. “The highest Holy feet of Lord Vishnu are being seen at all

times by the Jnani and the Bhaktha" (TAD VISHNOHO PARAMAM PADAM SADA PASYANTI SOORAYAHA).

These Gopis also, like before, are of the 10 categories, both "with qualities and without qualities" (SAGUNA AND NIRGUNA) and their "sayings" also can be categorized in so many numerous ways. The Holy feet of our Lord can be seen by everyone, but whether the "foot-prints" belonged to our Lord or not — this has got to be established. This is described in the next verse.

एता अपि पूर्ववद् दशविधाः, तथैव तासां वचनानि. पदानि प्रत्यक्षयोग्यानि सर्वैरेव दृश्यन्त इति तेषां याथात्म्यज्ञानं साध्यम्. अतः प्रथमम् आहुः पदानि व्यक्तमेतानीति.

पदानि व्यक्तमेतानि नन्दसूनोर्महात्मनः ।

लक्ष्यन्ते हि ध्वजांभोजचक्रांकुशयवादिभिः ॥२५॥

VERSE 25 Meaning: "Oh! These footprints are really of the Holy feet of our Lord Shri Krishna, who is the son of Mahātma Nandagopa, as in these "footprints", we see the Lord's "insignias" viz. the flag, the lotus flower, the Vajra weapon, the Ankusa (hook), Chakra (discus) and the grain (Yava — barley) — and a host of other auspicious signs too."

श्रीसुबोधिनी : एतानि पदानि नन्दसूनोरेव. व्यक्तं सत्यं, नात्र संदेहः. चिह्नैः पदानां विशेषज्ञानम्. चिह्नान्येव कथं भवन्तीत्याशङ्क्य तत्रोपपत्तिमाहुः महात्मन इति— महतामप्यात्मा महान् वा ब्रह्मरूपः, तस्य तत्तत्कार्यार्थं पदे चिह्नानि भवन्ति. प्रकृतेऽपि तेषामुपयोग इति तदभिव्यक्तिः क्रियते. तानि चिह्नान्याह लक्ष्यन्त इति, अनुमीयन्ते पदानि असाधारणधर्मैः. (हि!) लोकेऽप्येतादृशोऽर्थः प्रसिद्ध इति सम्मतिः. ध्वजस्य स्थापनं भक्तानां निर्भयवासार्यम्. अम्भोजस्थापनं सुखसेव्यत्वाय. चक्रस्थापनं रक्षायै. मनोनिग्रहार्थं अङ्कुशस्थापनम्. कीर्तिसिद्ध्यर्थं यवः. वज्रादयोऽप्यादिशब्देनोच्यन्ते, पापपर्वतादिनिराकरणार्थाः ॥२५॥

SRI SUBODHINI: These "footprints" belong to the son of Nandagopa only. There is no doubt about this, as "we are able to see the Lord's feet very clearly". Thus our regarding this Holy footprints, as belonging to our Lord is indeed truthful! There are many signs on this Holy feet of our Lord, which are not there in any other feet! "These signs are only on the Holy feet of the Supreme Brahman or Paramātmā, who is our Lord."

Why does our Lord wear all these signs on His Holy feet? Answering this, our Shri Mahāprabhuji says, that our Lord indicates the types of tasks which he wants to complete, through these signs on His feet! E.g. (1) Through the "flag" (banner), He gives the following message to His Bhakthas (devotees), "Oh devotees! All of you live without any fear!" (2) Through the sign of the "lotus flower" the Lord says, "Like this lotus flower removes the heat from the body, in the same way, through My service or Seva, you all will attain only happiness and welfare at all times and all your sorrow will be removed". (3) Through the sign of "discus" (Chakra) our Lord indicates, "I have worn this and carrying this weapon with Me, always, with a view to protect My devotees". (4) The Lord has "Ankusa" (hook) weapon on His Holy feet with a view to control the "intoxicated elephant" of the "mind" of His devotees! (Ankusa is the weapon employed by the mahaouts to control the elephants). (5) Through the sign of "Yava" (grain), our Lord confers glory, fame and greatness to His devotees. (6) The Lord wears the sign of the "Vajra" weapon in His Holy feet, to shatter the rock of the "sin" of His sincere devotees, who have lovingly surrendered to Him! In this way, there are so many signs on our Lord's Holy feet, which contain relevant messages to His devotees. Our Lord has mani-

fested all these signs, to indicate that during this incarnation, He has to complete all the above actions/tasks also.” We have understood that these signs belong to the Holy feet of our Lord only.

On seeing these “supernatural” marks on the foot-prints, the Gopis realized, that the Lord had gone this way, and this is described in the next verse.

एवमसाधारणधर्मैः पदानि निश्चित्य तन्मार्गेण गता इत्याह तैस्तैरिति.

तैस्तैः पदैस्तत्पदवीमन्विच्छन्त्योऽग्रतोऽबलाः ।

वध्वाः पदैः सुपृक्तानि विलोक्यार्ताः समब्रुवन् ॥२६॥

VERSE 26 Meaning: “The Gopis closely followed the footprints of our Lord, searching the path through which the Lord had passed by. While searching, they saw the footprints of a lady along with our Lord’s! This made them very unhappy and they began to tell”.

श्रीसुबोधिनी : ज्ञानं क्रियापर्यवसायीति क्रिया निरूप्यते. तत्पदवीमन्विच्छन्त्योऽग्रतोऽबलाः जाताः पदान्यन्विष्य तत्पदवीं गता इत्यर्थः. मध्ये तासां प्रतिबन्धमाह वध्वा इति. यदि तासां मत्सरदोषा न स्याद, गच्छेयुरेवान्तिकम्. दोषवशाच्च परं कुण्ठिता भवन्ति. तदाह वध्वाः कस्याश्चिद्रोपिकायाः पदैः सुपृक्तानि पंक्त्याकारेण गतानि भगवत्पदानि दृष्ट्वा तानि विलोक्य च आर्ता जाताः. तदा अन्योऽन्यमेवाब्रुवन् ज्ञानक्रिययोरुपसर्जनं कृत्वा वाचि प्रतिष्ठिता जाताः. अन्यथा शीघ्रगमने भगवान् प्राप्तः स्यात् ॥२६॥

SRI SUBODHINI: After getting knowledge only, action can begin. In other words, when you have a desire to attain something, it is necessary to know as to where exactly, the thing desired is situated and on getting the knowledge about the place, where the desired thing is available, then only one can put efforts to attain this.

Thus, the Gopis now clearly understood, that their beloved Lord had gone this way. "We will also go along this path and we are sure to attain Him! On the way, they met with an obstacle, as they (Gopis) still nurtured in their heart, the human emotion of "jealousy and envy". In fact, their journey to our Lord got interrupted due to this "blemish" in their attitude. They were not able to meet our Lord due to this reason only. If this blemish was not present in them, they would have attained the Lord, then and there.

Shri Sukadeva, describing this obstacle on their way, says that, when the Gopis, followed the path of our Lord and went ahead, in search of our Lord, they saw our Lord's Holy feet walking along with the footprints of a lady. On seeing this only, the blemish of "envy" arose in them, through which, they became very unhappy. They now gave up the "actions" which they were correctly doing, as per their knowledge and giving up this knowledge also, they took the help of their "words" and began to talk to each other. Otherwise they would have been able to attain and meet our Lord. but they wasted time, due to this blemish of "envy"!

The following verse explains the words uttered by the Gopis, due to their "envy".

तासामसूयावाक्यान्याह

॥ श्रीगोप्यः ऊचुः ॥

कस्याः पदानि चैतानि याताया नन्दसूनुना ।

अंसन्यस्तप्रकोष्ठायाः करेणोः करिणा यथा ॥२७॥

VERSE 27 Meaning: "Who is the lady, who has been going along with the son of Nandagopa? Her footprints are here; like an elephant puts his trunk on the

she-elephant, in the same way, our Lord also must have put His hand on the shoulder of his lady!”

श्रीसुबोधिनी : कस्याः पदानीति, पुरुषोऽत्र न संभाव्यते नापि ग्रामान्तरस्त्रियः, अतोऽस्मन्मध्य एव कस्याश्चिद्भविष्यन्तीति. अयं प्रश्न इतरपरिच्छेदेन विशेषज्ञानार्थः. न त्वत्र पदे लक्षणानि सन्ति. चकाराद्भगवतः तस्याश्च चेष्टाज्ञापकानि चिह्नान्यप्युच्यन्ते. सा हि नन्दसूनुना सहैव याता, अन्यथा भगवान् न गच्छेत्, तथैव प्रायेण नीतः. स्वापेक्षया तस्या महद्भाग्यमाहुः अंसे न्यस्तः प्रकोष्ठभागे यस्याम्. प्रकोष्ठभागे भगवदीयः करतलादर्वाचीनभागः. तावता करेण क्वचित्सम्बन्धः सूचितः तावदेव नैकट्यं पदयोरिति. किञ्च मध्ये तयोः रसाविर्भावोऽपि जायत इति दृष्टान्तेनाहुः करेणोः करिणा यथेति, करेणोरंसे करिणा यथा हस्तः प्रसारयत इति. करेणुः स्त्री, तस्या अंसे यथा करी हस्तं प्रसारयति तदा पदानि मिलन्ति, संमुखश्च भवति, उद्दृष्टकण्ठा वा भवति. स्पर्शसुखमेव प्रधानमिति गजो दृष्टान्तीकृतः. एवं त्रिविधा गोपिका उक्ताः ॥२७॥

SRI SUBODHINI: “In the forest of Brindavan, there is no possibility of another “man” except our Lord. Moreover, there would not be women from other places also being here, at this time”. Thus the Gopis thought within themselves, so that they can correctly identify this lady! Through presumption, they thought that this lady should be one among them only, as the “footprints” which we see, here, of the lady, is like ours’ only and these footprints also give sufficient indication that the Lord had enacted Leelas with this Gopi also here.” This purport is understood by the use of the word “Cha” (and) in this verse.

“This lady must have taken away our Lord, otherwise the Lord would not have given us up like this! This lady had somehow convinced our Lord to go with her, and it is certain that she is more fortunate and lucky than all of

us. This lady has got the fortune of having our Lord put His Holy hands on her shoulder, and this is also proved by the parallel movements of their feet! The Lord would have blessed this Gopi with the bliss (Rasa) of His Divine self. This is explained, through the example of an elephant. When the elephant puts its trunk on the she-elephant, then they unite their feet also and they face each other in this way. The she-elephant caresses the neck of the bull-elephant and through this "touch" they experience joy and pleasure. Thus giving this example, the Gopis showed, that this Gopi also got "bliss" from our Lord, through their being together, in this way! Hence, this "Gopi is very specially more fortunate than all of us". In this way, the three types of "Satwik" Gopis have been described.

Now, in the two verses, the words of the Gopi who has gone beyond the qualities (GUNĀTĪTA), as described. Through these verses, the "blemish-free" nature and the "good qualities" of the Gopi, with whom the Lord had gone are described. The Tamas-Tamasi Gopi did not have the ingress (Avesa) of our Lord in her. Hence there is no "saying" from this Gopi here.

गुणातीताया वाक्यद्वयमाह दोषाभावप्रतिपादकं गुणप्रतिपादकं च,
तामसतामसी भगवदाविष्टा न भवतीति, अनयाराधित इति द्वाभ्याम्.

अनयाराधितो नूनं भगवान् हरिरीश्वरः ।

यन्नो विहाय गोविन्दः प्रीतो तामनयद्रहः ॥२८॥

VERSE 28 Meaning: "We understand, that only this Gopi has certainly done the exclusive devoted worship of our Lord Sri Hari, due to which, leaving all of us, our Lord has taken her to a secluded place"!

श्रीसुबोधिनी : तत्र प्रथमं तया सह विशेषरमणे तस्या भाग्यं तस्याः

पुण्यं हेतुत्वेनाहुः अनया हरिर्नूनमाराधितः. यद्यप्यस्माभिरप्याराधितः तथापि नूनं नाराधितः, भगवदनाराधकैरपि फलत्वाद् भगवतः सम्बन्धसम्भवात्. आराधिते तु फलं स्ववशे भवति. तत्रापि तारतम्यम्. ननु तुल्यकर्मणां मध्ये कथम् अवान्तरभेदः? तत्राह भगवानिति. सामग्रीभेदात् कर्माणि सर्वत्र विलक्षणानि भवन्ति. तदवान्तरवैलक्षण्यं स एव जानाति, अतस्तथा फलनिरूपको जातः. ननु तथापि वयं तथा न ज्ञापनीयाः दुःखसाधकत्वादिति चेत्, तत्राहुः हरिरिति. स हि सर्वदुःखहर्ता, वैलक्षण्यज्ञापनार्थं तथा बोधितवान्. ननु भक्तिः तुल्येति कथं भक्त्यनुसारेण तुल्यं फलं न कृतवान्, तुल्यफलत्वेन कर्म कुतः स्वीकृतवान्, तत्राहुरीश्वर इति, कदाचिद्भक्तिमुरीकरोति, कदाचित्कर्म, कदाचित् स्वेच्छाम्. न हीश्वरो नियन्तुं शक्यो अस्मान् भक्तिमार्गेणोयोजय (ये!)ति, न कर्ममार्ग इति. अतएव नः अस्मान् विहाय गोविन्दः साधारणेन्द्रोऽपि रहः एकान्ते प्रीतः सन् तामेवानयत्. कामरसः स्त्रीसमूहापेक्षयाप्येकस्यामेव मुख्यतयोत्पद्यते. तथा करणे प्रीतिर्हेतुः, प्रीतौ भक्तिः कर्म वा ॥२८॥

SRI SUBODHINI: The Gopis now get determined, that the Gopi, with whom the Lord had enacted His Divine Leela, is really lucky, and she has done meritorious deeds (PUNYA), like she has worshipped our Lord exclusively and with intense devotion. "We have also done Seva or service, but, perhaps, not in the way, this Gopi has done!"

Our Lord is the "result" and the goal of all spiritual practices. But those devotees, who do not do worship or perform service to our Lord, directly, but aspire to attain our Lord (who is the ultimate result) through the service of others, as these devotees also get related to our Lord (as their ultimate goal is our Lord only), these people also attain our Lord — but these devotees do not get the identical blessings, which the Lord confers on those devotees, who do His "service" directly - like the Lord

comes, on His own volition and love, under the control of these devotees. The others do not attain this blessing!

Even in the performance of exclusive direct Bhakthi or Seva to our Lord also, there are some differences in the "ultimate" result, which one attains. When the act of "Seva" is the same, why there is difference in the "result" (Phalam)? Our Shri Mahāprabhuji says that "it is due to our Lord's will — as He is Bhagawan or the Supreme Ishwara — who really knows as to whom, He should bless with what type of "result"! Due to the differences in the "materials", the differences in "service" also differ from each other and this causes, the difference in "results" also. This sort of conferring "result" is known only to our Lord, as THE LORD IS THE GIVER OF RESULTS, ACCORDING TO THE KARMA (ACTIONS) PERFORMED BY THE DEVOTEES. "When this is true, what was the necessity for the Lord, to have given us the knowledge about this Gopi, due to which, we have become very unhappy". To attain peace of mind, arising out of this thought, they say that, "He is Lord Hari, whose very Holy Name represents the highest truth, that He removes the sorrow of His devotees. Hence, the Lord will definitely remove the sorrow caused in our minds, due to our own "envy". The Lord has made us realize this that in this path of Bhakthi, there are always specific differences, and the Lord always confers His blessings only on the basis or the way, through which Bhakthi has been offered to our Lord. "There is difference in the way you have shown your devotion to Me in comparison to this Gopi, with whom, I have enacted My Divine Leelas, in solitude. Due to this difference only all of you were left behind by Me."

When “devotion” is same among all the Gopis, why did not the Lord confer the same benefits on everyone? Shri Mahāprabhuji says, answering this, “The Lord is Ishwara and He is always independent and free! Hence, as per His own desire and will, without giving credence to either devotion or action (Karma) or ignoring both at the same time, He confers the “result”, which He desires to bless the devotee with! The purport of all this is that the Gopis are telling, that the Lord had accepted them, as devotees of the path of devotion (Bhakthi Mārga) and not on the basis of their “Karma” or action! Hence He has left us, as He is the “beloved” and the “leader” (Indra) and has chosen, out of His own will, that Gopi only!

The “desire” in a group of women is less, than the one, which can arise in one only. Thus the cause of taking one Gopi only by the Lord is her love and in this, the Seva of Bhakthi is the real cause — that Bhakthi causes love in the mind of our Lord. IN OTHER WORDS ONLY SINCERE BHAKTHI CAN ATTRACT OUR LORD’S LOVE!

In this way, the Gopis began to praise the fortune of the Gopi, with whom, the Lord had gone away. Although “envy” was in their heart, they also praised and recognized her fortune and luck! They now praise their own fortune also, in the next verse.

एवं तस्या भाग्यमभिनन्द्य मात्सर्येऽपि गूढे तथा वचनं भवतीति स्वभाग्याभिनन्दनमप्याहुः धन्या इति.

धन्या अहो अमी आल्यो गोविन्दाङ्घ्रिब्जरेणवः ।

यान् ब्रह्मेशो रमा देवी दधुर्मूर्ध्न्यघनुत्तये ॥२९॥

VERSE 29 Meaning: “Oh friends! Glorious is the dust of our Lord’s Holy feet! — which Lord Brahma,

Lord Siva and Goddess Laxmi respectfully have placed on their own heads, with a view to destroy all their sins.”

श्रीसुबोधिनी : अहो आश्चर्ये, हे आल्यः सख्यः, अमी अङ्घ्रिरेणवो धन्याः. मात्सर्याभावार्थं चैतदुच्चयते, यथा रेणवः तथा सेति. विश्वासार्थम् अप्रतारणार्थं च सम्बोधनम्. अनेन रेणूत्कर्षेण रेणवएव धार्याः स्वदोषनिवृत्त्यर्थमित्युक्तं भवति. पूर्वमत्रैव ते रेणवः स्थिताः, न तदा तेषामुत्कर्षः यदा पुनश्चरणसम्बद्धाः तदा धनमर्हन्तीति. धनं कृष्णः, यथेन्द्रो देवानाम्. यथा धनेन सर्वविषयप्राप्तिः एवं प्रभुणापि. तेषां धन्यत्वमुपपादयन्ति यानिति. ब्रह्मा ईशो रमा च देवतारूपा पालिका शक्तिः. तेषां स्वस्वाधिकारे दोषसंभवात् तन्निवृत्त्यर्थं मूर्ध्नि दधुः. ब्रह्मानन्दरूपाया निवृत्त्यर्थं देवतापदम्. अतः कारणादेतद्धारणेन वयमपि निर्दुष्टाः नीयमानगोपिकातुल्या भविष्याम इति ॥२९॥

SRI SUBODHINI: In the verse, the word “Aho” expresses “surprise and wonder”! “Oh friends! The dust of the lotus like Holy feet of our Lord, is indeed, very lucky!” By praising the “dust” the Gopis have shown that they are not having any “envy” now! Like the “dust” has become “lucky” due to it’s association with the Holy feet of our Lord, in the same way, this Gopi also, due to the association with our Lord, has become “lucky and fortunate”!

This “NIRGUNA” (who has gone beyond the three qualities) Gopi calls out to others as “Oh friends” — addressing like this, she says to them, “Whatever I am now saying is truthful. I am not saying this to cheat you and as you are all my friends, I cannot cheat you at all! Please have faith in my words. We, too, for the purpose of removing of our own “blemish” (DOSHA) should place the dust of the Holy feet of our Lord on our heads. This “dust” was always here, but due to “no contact” with the Holy feet of our Lord, it’s glory was absent. Now this

“dust” has attained its glory, due to coming into contact with the Holy feet of our Lord. This “dust” has become truly wealthy, as our Lord Shri Krishna is the “real wealth” of the devotees! Shri Krishna is ours only — like Lord Indra, is for the celestial gods! In the same way, Shri Krishna belongs to us only! One can attain “worldly” materials through “wealth” — but with this “Divine wealth” of our Lord Shri Krishna, we can attain all the supernatural objects and secret blessings of the other world also! With a view to prove this, the Gopis say that this Holy “dust” of the lotus like feet of our Lord is placed, with great respect, by Lord Brahma, Lord Siva and Goddess Laxmi, who is the protector-power (Shakthi) of everyone created, on their heads, with a view to remove all their “blemish” which arise, in the course of performing their respective duties, as per their “authority” conferred by our Lord, on them. The word “Goddess Laxmi” used here does not denote to the “Laxmi which is symbolic of the bliss of Brahman” (Brahmaananda-roopa) and that is why, here Goddess Laxmi has been referred to only as a “Devata” (celestial Goddess). “Hence, let us also place this Holy dust on our head and become “blemish-free” like that Gopi, to whom the Lord has showered His exclusive loving grace”!

The “Rajoguna” Gopis are now expressing their views as per the following verse.

अन्या रजःप्रकृतय आहुः तस्या इति.

तस्या अमूना नः क्षोभं कुर्वन्त्युच्चैः पदानि यद् ।

एकापहत्य गोपीनां रहो भुङ्क्तेऽच्युताधरम् ॥३०॥

VERSE 30 Meaning: The sight of the “feet” of that Gopi, gives us great unhappiness, as she has taken away

our Lord, who belongs to all of us, for her, alone (by herself/for herself) and has also drunk the nectar of the lips of our Lord, which also belong to all of us, by herself, alone in secret."

श्रीसुबोधिनी : भगवच्चरणारविन्दरजस्तथैव, परमस्याः गोपिकायाः अमूनि पदानि सङ्गेगच्छन्त्याः नोऽस्माकं क्षोभं कुर्वन्ति, तत्राप्युच्चैरत्यर्थम् नन्वेकाकी भगवान् गच्छेत् तदपेक्षया ससहायो भक्तिमार्गो युक्त इति चेत्, तत्राहुः यद् यस्माद् गोपिकानां सर्वासामेव भागरूपमच्युताधरं ता विहाय एकैवोपभुङ्क्ते. तत्रापि रहः एकान्ते तासामनुज्ञाव्यतिरेकेण. ननु विरतो भगवान् बहुस्त्रीसम्बन्धाद्भविष्यति, कुतः सा भोक्ष्यते, तत्राहुः अच्युतेति. स हि पूर्णकामएव, न तस्य च्युतिरस्ति ॥३०॥

SRI SUBODHINI: The glory of our Lord's Holy feet is always present and it is eternal and permanent. "But to see the footprints of the Gopi, with those of our Lord, situated near to each other, gives us great unhappiness — intense sorrow on a continuous basis!

"After all, the Gopi has gone away with the Lord only and there is no cause for sorrow on this account as the Lord also needs to help Him out, serving as a companion, someone at all times! And, as per this path of Bhakthi, all of you, Oh! Gopis, should become cheerful, instead, as this Gopi has made the Lord happy! Why are you all unhappy? Answering this, the Gopis say that, "She has gone with our Lord! Hence we are not having fear or sorrow. But the Lord is the "wealth" of all the Gopis and each and every Gopi has a right or part in this "wealth". How can this single Gopi, without our consent, secretly drink the nectar of our Lord's lips, alone, which belongs to all of us? On this score only, we are all unhappy!"

Perhaps the Lord would be tired now, due to His enacting the Leelas with so many Gopis and thus how will He enact His Leela with this Gopi again? Removing this doubt, our Shri Mahāprabhuji says that our Lord is “ACHYUTA” which means, that there is never any decline or demise in the powers of our Lord, at anytime. None should doubt, as, this lack of interest happens only in those, who are not “TOTAL OR COMPLETE” (POORNA) IN THEMSELVES: OUR LORD IS ALWAYS “PARIPOORNA” (FULLY TOTAL) WITH ALL HIS DESIRES ALWAYS FULFILLED. Hence everything is a Leela for Him, done by Him, for the sake of pleasing His devotees. He doesn't need anyone or anything, at anytime. Our Lord is POORNAKAMA – ALL DESIRES ARE ALWAYS FULFILLED IN HIM!

But the Lord has given the grace of bliss to this Gopi only now. Due to this we are all intensely unhappy”.

All other Gopis began to show more intense sorrow. This is described in the following verse.

अन्याः पुनस्ततोऽपि खेदं कृतवत्य इत्याह न लक्ष्यन्त इति.

न लक्ष्यन्ते पदान्यग्रे तस्या नूनं तृणाङ्कुरैः ।

खिद्यत्सुजाताङ्घ्रितलामुन्निये प्रेयसीं प्रियः ॥३१॥

VERSE 31 Meaning: “Here, we are not able to see her footprints. Perhaps this has happened due to coming into contact of the grass-heads with her soft feet and (with a view to mitigate any pain for her) the beloved Lord would have lifted her as she is His beloved”.

श्रीसुबोधिनी : अहो किमिति विचार्यते अधरामृतं पिबतीति; एतावद्दूरं समागतानि तस्याः पदानि अग्रे न लक्ष्यन्ते. न च वक्तव्यं समीचीनं जातमिति, तत्राहुः तस्याः तृणाङ्कुरैः खिद्यत् पादतलं जातम्. तदा

तादृशीमुन्नित्ये ऊर्ध्वं नीतवान्, कटिभागे स्कन्धभागे वा.
वस्तुतस्तुहस्ताभ्यामेवोद्धृतवानिति सुतरां खेदे हेतुः. ननु कथमेवं
करिष्यतीत्याशङ्क्याहुः प्रेयसीमिति, साप्यत्यन्तं प्रिया, स्वयमपि तस्याः
प्रियः. अतो ज्ञायते न सा स्कन्धमारूढा किन्तु केवलमुन्नित्ये ॥३१॥

SRI SUBODHINI: These Gopis began to tell other Gopis, "Listen! That Gopi is able to drink the nectar of our Lord's lips. Why are you so unhappy on this score? This is very ordinary. We have another ground to express our "greater" sorrow. Please see this — up to this place, we are able to see that Gopi's footprints, and here, her footprints are missing! I presume and understand, that due to coming into contact with the sharp tips of the thick grass, the soft feet of this Gopi would have experienced pain, due to which, to avoid pain henceforward, our Lord would have placed, her with him after lifting her on His shoulders or on His waist! The fact that, the Lord might have lifted her, through His own Holy hands, gives us, so much sorrow! What to do?"

How did the Lord lift her through His hands? On this the Gopi says, "certainly He has lifted her through His hands only as she is His beloved (PREYASI) and the Lord is her lover (PYĀRE). Hence I am certain to assume, that this Gopi has not been carried by our Lord, on His shoulders but through His hands only!"

Our Lord has taken her through His hands and no one can carry a person for a long distance, in this way. Hence, both of them have taken rest, in the middle of their journey, and He must have plucked flowers to please His beloved. This is described in the next verse.

किञ्च तेन प्रकारेण न बहुदूरे गमनं संभवति. अतः क्वचिद्विश्रम्य
पुष्पावचयमपि तदर्थं करोतीत्याहुः अत्रेति.

अत्र प्रसूनावचयः प्रियार्थे प्रेयसा कृतः ।

प्रपदाक्रमणे एते पश्यतासकले पदे ॥३२॥

VERSE 32 Meaning: "Here our beloved Lord has plucked flowers for His beloved! Oh! See! As the Lord had to raise His hand up, through the lifting of His body, we are able to see only half of His footprints on the ground!"

श्रीसुबोधिनी : प्रसूनानामवचयो वृक्षादुत्तारणम्. न च स्वार्थं भविष्यतीति शङ्कनीयं, सा हि श्रान्ता अतः प्रियार्थ एव. सा तु कर्तुमशक्तैव तदाहुः प्रेयसा कृत इति, सा हि भगवदपेक्षया खर्वा प्रपदाभ्यामुत्थातुमप्यशक्ता अतः प्रेयसैव कृतः. यतः प्रपदाक्रमणे पदाग्राभ्यामेवाक्रमणं ययोः. अत एवासकले, पाष्णिभागो नाभिव्यक्त इति. पश्यतेति सन्देहाभावार्थं वचनम् ॥३२॥

SRI SUBODHINI: Our Lord had plucked flowers from the trees. He has done this with a view to please His beloved, who was short and tired too. Hence she will not be able to put efforts to pluck the flowers by herself! "Hence let me only pluck the flowers" and this made the Lord stand on the front portion of His feet and that is why, only the footprints of only half of His feet are seen on the ground! His feet's full footprints are not there. "You decide for yourself after seeing and your doubts also will be removed."

The other Gopi gives another very "special" analysis as to what would have happened, through the next verse.

ततोऽप्यन्या अधिकमेव सूचयन्त्य आहुः केशप्रसाधनमिति.

केशप्रसाधनं त्वत्र कामिन्याः कामिना कृतम् ।

तानि चूडयता कान्तामुपविष्टमिह ध्रुवम् ॥३३॥

VERSE 33 Meaning: "Here our beloved Lord, has

arranged the hair of His beloved and with a view to place the flowers on the hair-do, the Lord had to sit very near to His beloved!"

श्रीसुबोधिनी : नखैरेव केशानां प्रसाधनं वेण्याकारेण आपीडाकारेण वा. तुशब्दोऽन्यथापक्षं व्यावर्तयति, न ह्यत्र ज्ञानोपदेशः सम्भवति. तदाहुः **कामिन्याः कामिना कृतमिति.** एतद् उत्थायापि भवति, चूडायां पुष्पप्रवेशनं तु उत्थिते न भवति; क्रोडे पुष्पाणि स्थापयित्वा क्रमेण तानि निवेशनीयानि. अतः तानि चूडयता इहोपविष्टम् ध्रुवमिति सत्यम्, कान्तामुप कान्तासमीपे कान्तामुद्दिश्य वा, तथैवाकृतिर्दृश्यत इति ॥३३॥

SRI SUBODHINI: Here, the Lord, through His hands (fingers) had arranged His beloved's hair either in the form of long tresses or in a "round-bun" way. If someone was to say, that the Lord had sat near to her, not to make the "hair-do" or place flowers on her hair, but only to give knowledge (Jnana) — to teach her, with a view to remove this doubt, in the verse, the word "Tu" (but) has been used, to denote, that the Lord had sat very near to His beloved, not with a view to teach her knowledge, but to do her "hair-do" only! Here, teaching her knowledge, will not be possible, as this is impossible when our Lord, as the beloved of the Gopis, has met the Gopi, whom He loved, alone in a secluded place! (GIVING THE LORD'S OWN BLISS (AANANDA) IS DIFFERENT FROM GIVING JNANA OR SPIRITUAL WISDOM.) The Lord had done the "hair-do" of this Gopi. This could have been achieved by standing nearby also. There was no necessity to sit down. But the Gopi says that the "hair-do" can be done, while standing, but placing flowers in the hair-do can never be done without sitting, as the flowers have to be kept nearby and they have to be placed in the "hair-do" one by one, alternatively and arranged into the hair. Hence, all this work

cannot be done by standing and the Lord has indeed sat very near to His beloved, at the time of doing her "hair-do" and placing the flowers on her hair! This is the truth, which can be easily understood from the nature of the situation.

In this way, after describing the action of the Lord viz. taking the Gopi away, alone to a secluded place, with a view to confer His bliss on the Gopi, and also attending to her "hair-do" to make her more beautiful, now the Gopi describes the Divine Leela of our Lord (for which sake, He has done all the above actions), through the next verse.

एवं रसार्थं तस्यानयनं सामग्रीसम्पादनमलङ्करणं चोक्तम् यदर्थमेतावत्तदाहुः
रेम इति.

रेमे तथा चात्मरतआत्मारामोऽप्यखण्डितः ।

कामिनां दर्शयन् दैन्यं स्त्रीणां चैव दुरात्मताम् ॥३४॥

VERSE 34 Meaning: "Our Lord, who revels in His self only, is fully devoted or enjoying His Atma only: the beauty of women cannot affect His or His revelling in Himself in any way! Even then, with a view to show to this world, the wretchedness of the "worldly" men of desire and that of the morbid attachment to pleasure on the part of "women" (of the "worldly" nature), the Lord has enacted His Leela with this Gopi"!

श्रीसुबोधिनी : पुष्टत्वात् कामस्य आत्मरतः तथा च सह रेमे. चकारात् लक्ष्म्या च. अन्तःप्रविष्टाभिर्वा. सापि रेम इति वा. आत्मन्येव रतिर्यस्य, तेन निष्काम एव तस्या यथेच्छं कामं पूरितवान्. अस्यामपि दशायामात्मरतएव, रसाधारत्वाय तस्यामात्मानं स्थापितवान्. आत्मन्येव मुख्या रतिः आत्मन्येव रमणं क्रीडा च यस्य, यतो अखण्डितः इन्द्रियैरन्तःकरणैर्विषयैर्वा. यदि स्वानन्दोऽन्यत्र गच्छेत् तदान्यत्र रतो भवेत्.

ननु कथमेवमसमीचीनस्थाने एतावता प्रयासेन एवं रमणं कृतवानिति? तत्र प्रयोजनमाहुः **कामिनां दर्शयन् दैन्यमिति**, कामिनस्त्वेवमेव दीना भवन्ति. “कामार्ता हि प्रकृतिकृपणा” इति तेषामनुकरणं करोति, अन्यथा तेषां निरोधो न स्यात्. प्रयोजनान्तरमप्यस्तीत्याहुः **स्त्रीणामिति, स्त्रीणां च दुरात्मता** प्रदर्शिता. न तासां काचिदशक्तिरस्ति नापि सौकुमार्यं किन्तु वशीकृतं पुरुषे दौष्ट्यमेव कुर्वन्ति, “शालावृकाणां हृदयान्येता” इति. अत उभयबोधनार्थमेवं रेमे ॥३४॥

SRI SUBODHINI: The Lord revels or enjoys in His own Divine self (Atma) only. Yet He enacted the Leela with this Gopi. The word “Cha” (and) used in this verse denotes: (1) At that time He enacted His Divine Leela with Goddess Laxmi also or (2) He enacted His Divine Leela, with that Gopi, who had merged with Him, due to her death thinking about our Lord, when she was prevented from going to meet our Lord, by her husband and other relatives. The Lord decided to bless her with His own Rasa or bliss, in an unattached way. as this particular Gopi, who gave up her life for Him, was very intensely loving our Lord. In other words, even in this conferring of His own “bliss”, the Lord was fully and totally established in His own Divine self as the Supreme Brahman and Shri Purushottama — that He was fully enjoying His own self/in His own self only! He just made the Gopi, the recipient and basis of this bliss and established His Divine self in her. (Shri Gosainji Prabhu Vittalesa says that the Gopi had intense love for our Lord and hence she became the “base” for the bliss of love or Sringara and the Lord, whose very nature is only “love” or Prema established this Supreme bliss in her. Otherwise, this Gopi would not be able to experience the “bliss” (Rasa) of our Lord’s Divine self.)

Our Lord's love is centered around Himself as He has become the "all" and everything and "all love" is His own love or loving Him only! Thus the Lord is supposed to love Himself and also doing Leela with Himself only. Hence, He is not divided by the senses, inner-minds or even by these objects/materials of enjoyment. HE IS EVERYONE AND EVERYTHING. DIVISION IS THERE ONLY IF THERE IS ANOTHER. If our Lord's "bliss or Aananda" was to get stabilized in another "outside" except in Himself then, this will be gross attachment to this outside object, if the Lord were to get "bliss" from the "outside" object also! But this is not the case or truth. The Lord never got attached to anyone or anything, as all "bliss" arises only from and through Him as He is in All, and He is, All! Hence, the Lord enacted His Leelas, while remaining fully NON-DIVIDED, revelling in Himself only (AATMARAAMA) and enjoying His own bliss only (AATMARATI).

If this is so, why did He enact such an exalted Divine Leela in such a place, and that too, with so much effort? i.e. Why did the Lord of the universe, take so much trouble? The reason for this is said, that the Lord wanted to show to the world, the wretched nature of men of desire — that, becoming attached to "desire", men behave in such a way, coming under the control of their nature. Thus, they come under the control of vile women also. That is why, the Lord showed this as an example, by following them. If the Lord was not to enact this type of Leela, these "wretched" persons, who are pitiable and who have no control over themselves, will never be able to get pure and total devotion to our Lord, as all these persons will be consumed by the fire of their "desire" only! There is also another motive or purpose for enact-

ing this Leela. To show the "evil side" of women's nature. That a woman is capable of even doing the most cruel of all actions. Moreover, in matters of their own "desire" they are not "tender-hearted" at all — as they do not hesitate to go to any extent, for the fulfillment of their desires! In the Vedas, such "hearts" have been termed as "the hearts of wolves". The Lord, thus enacted this Leela, to teach both of these categories.

In this manner, when the Lord enters into one's heart, then the person is able to understand the real nature and properties of each and every material. In the hearts of the Gopis our Lord had manifested, and due to this, they also got the knowledge about the Divine nature of our Lord's Leelas. After describing this, Shri Sukadeva is concluding this Leela, through the next verse.

एवं सर्ववस्तुयाथात्म्यस्फुरणं भगवदावेशात्तासां निरूपितमुपसंहरति इत्येवमिति.

॥ श्रीशुक उवाच ॥

इत्येवं दर्शयन्त्यस्ताश्चेरुर्गोप्यो विचेतसः ।

VERSE 34½ Meaning: "Shri Sukadeva said, "In this way, the Gopis, although not very conscious, were seen enacting our Lord's Divine Leelas, while roaming in the forest."

श्रीसुबोधिनी : एवंप्रकारेण भगवल्लीलाः प्रदर्शयन्त्यः चेरुः गतिं कृतवत्यः. तासामनेकविधत्वे हेतुमाह गोप्य इति— न हि ताः शास्त्रेण भगवदीया जाताः किन्तु स्वभावेन; स्वभावस्त्वेनेकविध इति सर्वमुपपद्यते. किञ्च नहि ताः किञ्चिद् ज्ञात्वा वदन्ति किन्तु विचेतसएव. अथवा. एवं दर्शयन्त्यो विचेतसो जाताः, प्रकारत्रयस्यापि समाप्तत्वात्. अतस्तासां नाग्रे गतिर्न वचनानि ॥

SRI SUBODHINI: The Gopis enacted the various Leelas of our Lord and were also seen roaming in this forest, as though they were not fully conscious. These Gopis were of various types and that is why, in the verse, the reference has been made to "Gopis" (plural). These Gopis had not attained the status of being belonging to our Lord (Bhagawadiya) through a study of the scriptures, but they had become the "servants" of our Lord, as per their own natural Bhāva or attitude (i.e. by nature). As one's "nature" is different from another's (as all "natures" are not alike), the Gopis also, by their very nature, were different from each other. This is indeed appropriate. These Gopis' statements are not based on knowledge (Jnana) or deeper realization. Their utterances were made from an unstable mind. Why? By showing these Leelas of our Lord, due to their intense love for Him, the Gopis had become similar to "mad" persons, as all the three factors/reasons had ended completely viz. (1) The attachment to Rasa or bliss of our Lord. (2) The "action" by the Lord through the entry of His Leelas in them, with Himself. (3) The absence of "pride". This made them stop from moving further and also made them silent.

After describing, in this way, the nature and condition of the Gopis, left by our Lord, in the forest, in the next verse, the nature of attitude and action of that Gopi is being described, whom our Lord had taken along with Him.

एवमेतासां स्वरूपं निरूप्य तस्याः स्वरूपं निरूपयति यां गोपीमिति
सार्धैः त्रिभिः.

यां गोपीमनयत् कृष्णो विहायान्याः स्त्रियो वने ॥३५॥

तदाह.

सा च मेने तदात्मानं वरिष्ठं सर्वयोषिताम् ।

हित्वा गोपीः कामयाना मामसौ भजते प्रियः ॥३६॥

दोषाभावेनैवोत्तमता न तु धर्मान्तरेण, अतस्तस्या भ्रमः. भ्रान्ताया वाक्यमाह

ततो गत्वा वनोद्देशं दृप्ता केशवमब्रवीत् ।

न पारयेऽहं चलितुं नय मां यत्र ते मनः ॥३७॥

तदा भगवानतिचतुरः तद्वाक्यस्योत्तरमाह एवमुक्त इति.

एवमुक्तः प्रियामाह स्कन्धमारुह्यतामिति ।

ततश्चान्तर्दधे कृष्णः सा वधूरन्वतप्यत ॥३८॥

VERSES 35, 36, 37 and 38 Meaning: "After leaving all the other Gopis in the forest, our Lord had taken along with Him, one Gopi and this Gopi, began to consider herself as the "best" among all the Gopis! She thought, "All the Gopis were desirous of our Lord! Yet our Lord has chosen me only, after giving up everyone else and He is now doing my Seva! (service). She got intense "pride" due to this. She told the Lord, after proceeding further, that she is unable to walk as she was tired! She told the Lord to take her, on His shoulders or by lifting her, wherever He wanted to proceed to! On being told like this by this "proud" Gopi, our Lord told her "Please get up on the shoulders" and just disappeared after this! And this Gopi began to regret for her pride resulting into great sorrow."

दोषोऽभिमानवचनं वचनोत्तरमेव च ।

पूर्ववच्च तिरोभावो विज्ञेयं दोषदर्शने ॥ (१)॥

KĀRIKA 1 Meaning: (1) The blemish (Dosha). (2) Words uttered in "ego". (3) The answer to this utterance and (4) "disappearance" like before! — all this happened due to our Lord's desire that everyone should understand

clearly one's own defects and blemish. The Lord thought that, by His giving up this Gopi also, all the other Gopis will also realize their own "blemish" — that "The Lord has gone away from us and left us, only due to our defects and "blemish". Hence from the words of the verse viz. "YAM GOPIM" (that Gopi) up to "BHAJATE PRIYAH" (He is doing Seva to me) there is the description of the "blemish". In the 37th verse, there is the description of the "egoistic utterances" (words). In the 38th verse, the "question-answer" part is dealt by the 1st half of the verse, and the latter half of the verse, refers to our Lord's "disappearance". In this way, 4 factors/subjects have been dealt with in these verses.

श्रीसुबोधिनी : यां गोपीं पूर्वमजातदोषाम् अनयत्, यतः कृष्णः सदानन्दः, तस्यामानन्दं स्थापयितुम् अन्यास्तु स्त्रियो जाताः, सा तु मुग्धैव गोपी. अतस्ता वने विहाय तामनयत्, वनस्थानां विवेको भवतीति ॥३५॥

SRI SUBODHINI: (For verse 35): Our Lord had taken one Gopi along with Him, as she had no "blemish" in her at all. Our Lord, being of the Divine nature of eternal bliss (Sadaanandarooopa) had taken her, due to her "blemish-free" nature, to confer His bliss on her. He did not take anyone else, as they were "women" with the attitude of being "women" only. But this Gopi was innocent and pure. Hence, the Lord had given up all others and brought this Gopi along with Him — as it is said, that the faculty of "discrimination" (VIVEKA) dawns on those, who live in the forest. And our Lord wanted them to get "Viveka" by residing in this forest!

"Pride" or "conceit" is considered as a "blemish" as this causes the breach in the "external" relationship with the beloved. But both — of this Gopi and all others, who were left behind by our Lord — had the same Bhāva or

attitude of Rasa or bliss. But the Gopis who were left behind got "pride" and this Gopi did not get "pride" at that time. Now this Gopi also got "pride". Our Shri Mahāprabhuji is making us understand, the reason for this, through the next Kārika.

स्वयं त्वयुक्तकरणात् प्रकृत्याद्यधिकारिणः ॥ (२)॥

बुद्धिं स्म नाशयामासुः साप्यन्येवाभवत्ततः ॥

KĀRIKA 2 Meaning: Usually the "loved" ones have a trace of "pride" or "ego" in a natural way! Up to now, this Gopi had chosen to be under the control of our Lord but she was, indeed acting her own "egoistic" nature (which was the natural attitude in her). Thus all her tenderness in feelings were destroyed by this ingrained and inherent natural "pride" in her. If her nature was also like all the other Gopis, then, why did she not also get "pride" in the first instance? Replying to this, it is said that, "Our Lord enacts His Divine Leelas to confer the bliss of Seva or service (Bhajanaananda) on His devotees and He also enjoys this bliss from/in them. The Lord thought that, instead of having this bliss from a large group. He decided to have this bliss (which is His own) from one Gopi only. Moreover, this "pride" also is with reference to our Lord only! This Gopi did not get "pride" in the first instance itself, as she had done great penance and worship to please our Lord in her earlier lives (as told by the other Gopis themselves — verse 28 of this chapter).

श्रीसुबोधिनी : सा च तदा सर्वयोषितां मध्ये वरिष्ठं मेन इति. चकारः पूर्वसमुच्चयार्थोऽप्यर्थ. तदेति पूर्वं तस्यास्तथात्वं न जातमिति. अनेन समुदायदोषेण न भगवांस्त्यजति किन्तु प्रत्येकदोषेणति ज्ञापितम्. तस्यास्तथा दोषे हेतुः हित्वेति, कामयाना अपि सर्वाः गोपीः हित्वा असौ

मां भजत इति. तत्रापि प्रियः यथैव मम प्रीतिर्भवति तथैव करोति न तु क्वचिदप्यप्रियविषयः. अतोऽहं वरिष्ठा. अन्यथानुपपत्त्या तथात्वं कल्प्यते ॥३६॥

SRI SUBODHINI: (For verse 36): This “pride” of the Gopi is being explained. This Gopi also thought, that she is the “best” among all the Gopis. The word “Cha” (and) used in this verse, denotes that “she too” got pride! — like all others, who had got “pride” a little while ago! This Gopi did not have any “pride” in her before. It happened now only. From this, we should realize that our Lord, does not leave a devotee, from the angle of the blemish of one’s groups or society but He does forsake one who is full of personal “blemish”! The reason for her “pride” was that, the Lord has given up all the other Gopis, who desired Him and the Lord had done Seva to this Gopi only, in an exclusive way! — that too, through great loving affection! i.e. the Lord did enact His Leelas, as per her own desire and that, which pleased her only. The Lord never did anything unpleasant to her. Through this, she thought that, “I am the best among all the Gopis”. There is no other way of explaining this change in this Gopi — that too — in the Holy presence of our Lord!

श्रीसुबोधिनी : ततो गत्वेति. ततो भोगस्थानादग्रे गत्वा वनोद्देशमतिरमणीयम्. स्वार्थमयं गच्छति न तु मदर्थम्. ततश्चान्यार्थं मया कथं खेदः प्राप्तव्य इति दृष्ट्वा. तादृशभगवत्कृपायामनधिकारिणी प्राप्तप्रसादेन जाताजीर्णा ब्रह्मादिभ्योऽपि मोक्षदातारं देहेन्द्रियादिसर्वरहितं परमानन्दरूपं केशवमब्रवीत्. तस्या वाक्यमाह न पारय इति, अहं चलितुं न पारये. तथापीष्टदेशं गन्तव्यमिति चेत्, तत्राह यत्र ते मनः तत्र मां त्वमेव नय ॥३७॥

SRI SUBODHINI: (For verse 37): A blemish-free nature is considered as the “best”. Becoming “best” cannot be achieved in any other way. Thus, it is sheer “delusion” to regard oneself as the “best” due to any other reason. This “delusion” was the reason for the Gopis’ “pride”.

After leaving one forest, this Gopi and the Lord came to a very beautiful place, in another forest. Then the Gopi thought to herself, “My beloved Lord is roaming for His sake only. He is not going for my sake. If this is so, for the sake of the “other” (ANYA — referring to our Lord), why I have to take the trouble or exert myself? Thus, this type of “thought” arises due to one’s “ego” (and the failure to consider our Lord as “one’s own” — suddenly due to “pride”, the Lord became “the other” (ANYA)! This Gopi was indeed “deserving” of getting more grace from our Lord. But whatever she had received up to now, by way of gracious bliss from our Lord, was itself very difficult to be “digested” by her. Perhaps due to excess “bliss” from our Lord, she suffered from “indigestion”! She began to tell to our Lord, who confers the benefits of MOKSHA or liberation on Lord Brahma, Siva and others, who is of the Divine form of Supreme bliss (Paramaananda) and who has no senses (Indriyas) etc. (i.e. He is beyond all these). “I am unable to walk further. But we have to reach wherever we wanted to go. Hence wherever is Your mind or wherever you want to go please lift me and take me there by Yourself”!

Here, this Gopi got “delusion” and what is this delusion? Like a worldly “desireful” person! Why? Our Lord had inspired the “supernatural” bliss in her and yet this Gopi, like an ordinary person, thought, that the Lord also is under her control! — as it happens usually in the

world! She thought of making the Lord perform this "Leela" also! (of lifting her) Hence she thought, "Let me tell the Lord that I am powerless to move one more step (although I have the strength necessary to move about), so that He will take me, on His shoulders and move about!" This "Bhāva" or attitude is the "delusion" (Bhrama). In the Divine Leela enacted by our Lord, no blemish ever arises similar to and like in the case of "worldly actions" (for persons with "desire"). In this Vraja, the Gopis who got "pride" and "haughtiness" due to their fortune or luck (of having become associated with our Lord) do belong to our Lord only, and are considered as of the nature of Bhāva or attitude of being belonging to our Lord only (BHAGAWAD BHĀVĀTMAK). In the same way, here also, this Gopi thought that "The Lord is under my control" — although "improper", this attitude is not considered as a "blemish".

Here the "pride" shows the lack of orderly behaviour.
only

श्रीसुबोधिनी : प्रियेति कृत्वा उत्तरमुक्तवान् उत्तरमाह
स्वस्कन्धमारुहतामिति. एषा हि नृत्यं कर्तुं वाञ्छति स्वान्तर्गतं रसमभिनेतुम्.
तद्भूमौ पदस्थापने ऊर्ध्वभावाभावात् रसः च्युतो भवेत्, अतः
स्वस्कन्धमेवारुहतामिति. स एवात्यन्तं नटवदुः यः स्वस्कन्धमारुह्य नरीनर्ति.
अशक्यं ह्युपदिशति, प्रार्थितं तथेति. भगवतो हि मनः अलौकिकरसाभिनयने,
तद्भूमौ पदस्थापने न भवति. अशक्तां चेत् कथं वदेत्? अतो मम तत्रैव
मनः, यदि तथा करिष्यति तदा नेष्यामीति. नह्यनधिकारी नेतुं योग्यः.
भगवांस्तु नान्यथा वदतीति न स्वस्कन्धसम्भावना. तथा तु मोहवशात् तथैव
बुद्धम्. ततो मोहवशात् तथा चिकीर्षमाणां तां दृष्ट्वा ततोऽप्यन्तर्दधे,
यतोऽयं कृष्णः सदानन्दः. ततः पूर्ववदेव सापि जातेत्याह सा वधूरन्वतप्यतेति.
वधूरिति सा अनन्यपूर्वा व्रतमध्यस्था, तत्रापि गुणातीता. अतः अन्वतप्यत
अनुतापं कृतवती ॥३८॥

SRI SUBODHINI: (VERSE 38): Our Lord is clever and capable and this Gopi is the “beloved” of our Lord. Hence the Lord replied, “climb on to the shoulders”. The Lord thought that, the Gopi wanted to do a “dance” with a view to express her mood of “bliss” (Rasa). This inside bliss, which, will arise due to this “dance cum acting” may get lost, if the same is brought out in the open! But “this impossible task can be (that is to ensure that this “inside bliss” is not lost, even if it is expressed outside) achieved only, “if you are able to climb on your own shoulders”. Certainly, the person, who is able to dance on his/her own shoulders will be a great and expert dancer indeed! Our Lord asked for this “near impossible” task, as the prayer from the Gopi to the Lord was also impossible! Our Lord is interested only to enact His supernatural Divine blissful (Rasmayi) Leelas! But if the Gopi is interested only in the worldly type of enjoying this supernatural bliss (Rasa), by making the beloved, under her control, then the same is not possible! In other words, if “acting” is to be done, then only the “supernatural blissful act” should be enacted i.e. she should have remained under the control of our Lord, and experience the bliss of “separation” and express the “anguish” thereof (of separation from the Lord). She should not have, in the worldly way, wanted to see the Lord experience the anguish of “separation”). Moreover, if she was not capable of walking through her own legs, she would not have told either “let me now act the anguish of “separation” or, “take me on your lap (shoulders) and I am prepared to go wherever You want to go or take me”!

In view of this, the Lord decided to make this particular Gopi experience the anguish of “separation”. The Lord also thought that if the Gopi was able to achieve

the “impossible” feat of climbing on her own shoulders (due to her supernatural bliss or devotion to our Lord), then the Lord decided to take her with Himself, as she would then deserve to be taken along with Him!

Our Lord never utters an untruthful word — like telling her to climb on her own shoulders and if the beloved was to do this, then disappear from that place, (after telling her to do this veritable impossible act). Hence the Gopi thought, that the Lord has not told her to “climb on her shoulders” — but she thought that the Lord had told her to “climb on His shoulders” only. When she was about to do this act, the Lord disappeared immediately. Why? He is the Lord Shri Krishna — His very name suggests, He is of the Divine nature of eternal bliss or Aananda (KRUSH + NA = Truth + Bliss). Due to this sudden disappearance, this Gopi also became like other Gopis. This Gopi belongs to the category of those Gopis, who were unmarried Kumarikās (who did the vow to please Kātyayani Devi earlier) and also was beyond the tree Gunas (GUNĀTĪTA). Due to this noble and exalted Divine nature, she felt very unhappy at the turn of events (her behavior, of course was caused by our Lord only) and repented for the same!

This Gopi, not only felt great remorse and sorrow inside, but also expressed the same outside and began to cry loudly. This is described in the next verse.

न केवलमन्तरनुतापः किन्तु तज्जनितो बहिरपि विलापो जात इत्याह
हा नाथेति.

हा नाथ रमण प्रेष्ठ क्वासि क्वासि महाभुज ।

दास्यास्ते कृपणाया मे सखे दर्शय सन्निधिम् ॥३९॥

VERSE 39 Meaning: “Oh! Natha! Oh! Beloved

Lord! where have You gone? Where, Oh Lord have You, of the most capable arms disappeared? Oh great friend! Please give Darsan (of Your Divine form) by coming near to me, your suffering servant."

श्रीसुबोधिनी : हा इति पश्चात्तापे, अयुक्तं कृतमिति. तथापि हे नाथ त्वमेव स्वामी, अतो दोषएव दूरीकर्तव्यो न तु त्यक्तव्या. ननु दूरे स्थित्वा पालनं करिष्यामीति चेत्, तत्राह रमणेति, त्वमेव रतिवर्धको भोक्ता, भोग्यरूपाश्च वयम्, अतो निकटएव स्थातव्यमिति भावः. नन्वनुरोधेन केवलं पालनं करिष्यामि, भोक्तुरिच्छाभावात्; न हि भोग्येच्छया भोक्ता भुङ्क्ते, तत्राह प्रेष्टेति, न ह्यन्यः प्रीतिविषयोऽस्ति येन जीविष्यामि. अत्यन्तं व्याकुलाया वचनमाह क्वासि क्वासीति. मोहवशाद् अन्धा पतिता च जाता, तत उत्थापनार्थं संबोधयति महाभुजेति, महान् भुजो यस्य. महती क्रियाशक्तिः, अतो दोषएव दूरीकर्तव्यो नत्वहम्. यतोऽहं दासी, तत्रापि ते तवैवाहं दासी. स्वभावत एवाहं कृपणा अनालोचितयाचिका, अतो मद्वचनान्नान्यथाभावः कर्तव्यः. एवं प्रार्थनायां परमकृपालुस्तामुत्थाप्य स्वस्थां कृतवान् अदृश्यरूपेणैव. तदा पुनराह हे सखे, स्पर्शनं स्वधर्मोपात्स्वसंनिधिं दर्शय वर्तसे निकटे तथापि यथा सान्निध्यं दृष्टं भवति तथा कुरु. एवमेव वदन्ती स्थिता. भगवानपि तत्रैव स्थितः ॥३९॥

SRI SUBODHINI: The Gopi expressed her remorse, through the use of the word "Ha" (alas). "Whatever I have done is not appropriate. Even then oh! Natha! You are our Lord! Hence, please destroy the blemish and sin of my action. As a punishment, You should not leave me like this." If the Lord were to say, "don't worry! I will not leave you! I will protect you always from a distance". The Gopi replies instantly, "Oh beloved! You always confer the bliss of your Divine self and we are here always at your Seva or service and hence your near presence is always desired by us."

If the Lord were to say, "I have no desire anymore to

enjoy my own "bliss" after conferring the same to you all. Hence I will always look after you all". Answering this, the Gopi replies, "Oh Lord! You are our beloved! The object of our deep love and intense affection! We are keeping our "lives" only because of this love for You. We have no one else or no other desire of any type (other than being of service to you)". By telling like this often and on, the Gopi became intensely sorrowful. Then, she asked "Where are You"? Due to her "delusion" she was not able to see. Hence she fell on the ground. Afterwards, with a view to get help to lift herself, she prays and says, "Oh Lord with very strong arms! You are omnipotent! Hence please destroy our sins and blemish only (not us). Please keep me always very near to You! — as I am your eternal servant! A servant who is feeling very miserable indeed! (due to my utterly wrong conduct). I am of the type of "servant" who, without thinking of the consequences, is prone to ask You, whatever comes to my mind! Hence Oh! Lord, You should never misunderstand my words, "I never meant anything wrong!" When this prayer was done, by this Gopi, then the Lord, who is extremely gracious and kind, lifted her up, through His "unseen" Divine form and made her get up and attain peace. After this "unseen" gracious blessing from the Lord, the Gopi began to pray to the Lord, "Oh beloved friend! You are the best friend we have! Friends usually feel the same type of sorrow and conduct themselves in an identical way (like us). Hence please show yourself up, to me, through your Holy touch, and enable me to see You, in your most beautiful Divine form! I am aware, that You are very near to me. But enable me to see you physically, and make me feel (through my eyes) that You are near to me only. Please show this mercy to me." Saying like this,

she stood there and the Lord was also standing there only (unseen).

Afterwards, what happened is explained by Shri Sukadeva.

ततो यज्जातं तदाह अन्विच्छन्त्य इति.

अन्विच्छन्त्यो भगवतो मार्गं गोप्यो विचेतसः ।

ददृशुः प्रियविश्लेषमोहितां दुःखितां सखीम् ॥४०॥

VERSE 40 Meaning: "Searching for the Lord, following His footprints closely, the miserable and forlorn Gopis, saw their friend, who was almost unconscious and sorrowful, caused by the separation from our Lord."

श्रीसुबोधिनी : पूर्वोक्ता गोप्यः भगवन्मार्गमन्विच्छन्त्यः अविदूरतएव तां ददृशुः. तासां क्रोधाभावायाह दुःखितामिति, न हि दुःखितायां क्रोधो भवति. दुःखे हेत्वन्तरनिराकरणायाह प्रियविश्लेषमोहितामिति, भगवतएव विश्लेषेण परममोहं मूर्च्छां प्राप्ताम्. सापि तासां सखी. अतः सख्यभावेन बह्व्यः तां प्रबोधितवत्यः, "न दुःखं पञ्चभिः सहे"ति ॥४०॥

SRI SUBODHINI: The Gopis followed the footprints of the Lord and saw the Gopi, who had gone with our Lord into the forest. When they saw this Gopi, they should have got, angry with her, but, they did not feel any anger at all, as on just seeing her pitiable state, the Gopis understood that, "she is also full of sorrow like all of us". No one gets upset or angry over an unhappy sorrowing person! There were several other reasons, which could justify their getting "angry" with this Gopi. Yet they say that, "This Gopi also like us is as good as unconscious on being left alone by our beloved Lord; then what is the use of getting angry with her? Moreover, this Gopi was their dear friend and getting angry over her behaviour, will be inappropriate also! Thus, through their

friendly overtures, all the Gopis made her conscious, in various ways. On her waking up, her sorrow got reduced, on seeing her friends. As it is said in the scriptures, "By coming into contact with 5 or more persons, sorrow ceases to exist" (NA DUKHAM PANCHABIHI SAHA).

Those Gopis, who were searching for our Lord, had thought in the first instance, that the Lord had disappeared out of "fun" (Kautuka). They did not realize, that the real reason for our Lord's "disappearance" was their "blemish" (ego). If they had understood this "real" reason, then, they would have put renewed efforts to remove this "blemish". But, as one is able to realize one's "blemish and sin" through the grace of our Lord, our Lord desired to make them understand this factor for their own good and welfare. That "I have disappeared by Myself only on seeing the "blemishful" nature in you all" — is why our Lord had taken along with Him, one solitary innocent Gopi only, when He had disappeared from their midst and later. He gave her up also, once again, only with a view to make them all understand, that this type of blemish of "ego", "pride" etc. make the Lord run away from the devotees! But the Lord, being full of love for His devotees, gives further chances, even by causing sorrow, so that the devotees will repent and rectify their conduct and become pure, loving, simple, straight and sweet! Thus the Lord desired, that this solitary Gopi will tell the other Gopis as to what really happened and why our Lord had disappeared from her also! Now the Gopi told everything to her friends, and this is referred to in the next verse.

पूर्वमेताः "भगवानेवमेव कौतुकार्थं गतः न त्वस्मद्दोषेण"ति ज्ञातवत्यः.
अन्यथा दोषनिराकरणार्थमेव यत्नः कृतः स्यात् स्वदोषपरिज्ञानं च भगवत्कृपयैव
भवति न स्वत इति ज्ञापयितुं सा नीता. पश्चात् त्यक्ता कथनार्थमेव, अतो

भगवदिच्छया सर्वं कथितवती. तत्र वक्तव्ये यत्प्रयोजकं तदाह तया कथितमिति.

तया कथितमाकर्ण्य मानप्राप्तिं च माधवात् ।

अवमानं च दौरात्म्याद्विस्मयं परमं ययुः ॥४१॥

VERSE 41 Meaning: "On hearing the words of this Gopi, the Gopis understood, with certainty, that one gets respect and regards (from others in this world) through the virtues and qualities, which our Lord endows on a devotee, through His grace. But if a devotee exhibits, through his own ego and pride, his/her wickedness (wrong behaviour), then the Lord leaves this devotee immediately. On getting this Jnana or knowledge, the Gopis got utterly surprised".

श्रीसुबोधिनी : मानप्राप्तिं च माधवाद, अवमानं च दौरात्म्यादिति तया कथितं यद्यपि बह्वेव श्रुतम्, तत्रैतावानर्थो निर्धारितः— सन्माननं यत्प्राप्तं तत्र स्वगुणैः किन्तु लक्ष्मीपतेरेव गुणैः, लक्ष्म्यंशा एता इति. दौरात्म्यात् स्वधर्मादेव अवमानम्. चकारात् खेदभ्रमादयः. एवं भगवतः अलौकिकं सामर्थ्यं दृष्ट्वा परमं विस्मयं प्राप्ताः. एवं तद्वाक्यैः पदार्थनिर्धारो जातः—अन्वेषणादिना भगवान् न प्राप्तव्य इति ॥४१॥

SRI SUBODHINI: It is our Lord, who gives due respect and regards from the people — as an act of grace from Him, to His devotee (we may also construe here that this "pride" (MĀNA) was given by the Lord, to the Gopis, with a purpose). No one can get respect and regards from this world, through one's own qualities (as they are human). As such, only on the ingress of our Lord's qualities, in a devotee, the latter gets admiration, love and regards from the world. These Gopis are parts of Goddess Laxmi and our Lord is the consort of Goddess Laxmi. Due to this, they got respect and regards! "But

this “pride” which we have now got is due to our own wickedness, which in turn, has made us sorrowful and deluded”. Thus, seeing the supernatural capacity of our Lord (giving “respect” and the same becoming “pride”), these Gopis got very much surprised! The Gopis got now the certain and sure realization that, “We will not be able to attain our Lord, by putting efforts to search for Him! Only when the Lord becomes gracious and through His own will and desire, shows Himself, then only we will be able to have His Darsan”. **THUS THE MAIN PURPORT OF THIS IS THAT ONE’S EFFORTS ARE NECESSARY, BUT THESE EFFORTS BY THEMSELVES CANNOT MAKE THE DEVOTEE ATTAIN OUR LORD! ONLY THROUGH OUR LORD’S GRACE (KRIPA) A DEVOTEE CAN ATTAIN OUR LORD!**

These Gopis, afterwards, began to think, as to what way/step/effort/reason will bring the grace of our Lord on them? In other words, on doing “what” one can get the Darsan of our Lord? Through deep thinking, they got certain, **THAT THEY SHOULD SURRENDER THEIR ENTIRE SELF (BODY AND EVERYTHING) TO OUR LORD – THIS IS THE ONLY “SADHANA” (WAY) TO ATTAIN THE GRACE (KRIPA) OF OUR LORD!**

Thus the Gopis began to implement into actual action, the above realization of the sure way to attain the grace of our Lord!

अतः परं भगवत्प्रसादे को हेतुरिति विचार्य, सर्वपरित्यागेन देहपरित्यागपर्यन्तं साधनमिति निश्चित्य, तथा कृतवेत्य इत्याह तत इति.

ततोऽविशन् वनं चन्द्रज्योत्स्ना यावद्विभाव्यते ।

तमः प्रविष्टमालक्ष्य ततो निववृत्तुर्हरिः ॥४२॥

VERSE 42 Meaning: “Afterwards, till the brightness

of the light of the moon remained, they roamed about in the forest. On the rise of darkness again, these beloved Gopis of Lord Sri Hari came back – returned.”

श्रीसुबोधिनी : ततो वनमविशन्, मोहनिवृत्त्यर्थं वनप्रवेशः. वनं गतानामपि चेन्मोहः तदा किं वनप्रवेशेनेति चन्द्रज्योत्स्ना यावद्विभाव्यते तावद्दूरमेव गताः, अतिनिबिडवनं तु न प्रविष्टाः. यदा पुनर्गाढं वनं अन्तश्चन्द्रकिरणा न प्रविशन्ति, तदा तत्र तमः प्रविष्टमालक्ष्य ततो निववृत्तः निवृत्ता जाताः. ननु प्रथमं यदुद्योगेन वनं गताः तदकृत्वा कुतो वा निवृत्ता इत्याशङ्क्याह हरेरिति, हरेः सकाशाद् हरेः सम्बन्धिन्यां वा ततो अन्धकारान्निवृत्ताः, न हि भगवदीया अन्धकारं प्रविशन्ति. भगवतैव निवर्तिताः ॥४२॥

SRI SUBODHINI: Afterwards, with a view to get rid of their delusion, they entered into the forest once again. But what is the benefit, which will accrue to those, who enter into the forest, carrying along with them a mind filled up with “delusion”? in other words, going to a forest with a “mind of MOHA” is meaningless and useless. Till there was the brilliance of the moonlight, they went into the forest for long distances. They did not enter into the interior of the dense forest. When they saw, ahead, the type of forest, where even the beams of moonlight cannot enter (due to the thickness of the foliage), understanding that there will be only darkness (and no light), they did not proceed further, but came back to their original place. Why did they return back from the forest without fulfilling their original motive, for which they had set about to go into the forest? Our Shri Mahāprabhuji gives the reply that, that “They are related to our Lord Sri Hari and due to this reason, they all came back. Those who belong to our Lord Sri Hari (BHAGAVADIYAA) do not enter into the realm of

Ajnana or ignorance and the Lord only, out of His grace on them, made them return.

THUS THE MAIN PURPORT OF THIS IS, THAT THE LORD NEVER ALLOWS HIS OWN DEVOTEES TO BECOME IGNORANT. HE PROTECTS THOSE WHO HAVE FULLY SURRENDERED TO HIM!

Did all these Gopis go back to their homes, after coming back from the forest? This doubt is removed, through the next verse.

निवृत्ताः चेद् गृहं गताः भविष्यन्तीत्याशंकायामाह तन्मनस्का इति.

तन्मनस्कास्तदालापास्तद्विचेष्टास्तदात्मिकाः ।

तद्गुणानेव गायन्त्यो नात्मागाराणि सस्मरुः ॥४३॥

VERSE 43 Meaning: “The Gopis never got the remembrance of their house, as their minds were fully merged in our Lord! They now talked to each other only those subjects connected with our Lord! All their bodily actions also exhibited their full and complete surrender and absorption in our Lord! They regarded our Lord Shri Krishna only as their own “Atma” (Divine self). They now sang the Lord’s qualities, virtues, glories and attributes and due to all this, they completely forgot their own selves and their homes!”

श्रीसुबोधिनी : ता नात्मागाराणि सस्मरुः. आत्मानं देहम् अगारं गृहम् तत्सम्बन्धीनि च वस्तूनि स्मृतवत्येव न, कुतो गमिष्यन्ति! अस्मरणे हेतवः तन्मनस्का इत्यादिभिः पञ्चभिः पदैः पञ्च निरूप्यन्ते. स्मृतिर्मनसि जायते, तन्मनस्तु केवलं भगवत्येव, अतस्तन्मनस्काः भगवन्मनस्का न सस्मरुः. अन्यद्वाराप्यस्मरणार्थमाह तदालापा इति. अन्या अपि चेदन्यवार्ता कुर्युः तदा तत्प्रसङ्गाद् गृहादिस्मरणं भवति, सर्वाएव तस्मिन् भगवत्येवालापो यासाम्. अतोऽन्यतोऽपि न स्मरणम्. ननु दैहिकी क्रिया क्षुत्पिपासाकृता आवश्यकी, तथा देहादिस्मरणं भविष्यतीति चेत्, तत्राह तद्विचेष्टा इति,

तस्यैव भगवतः पूर्ववच्चेष्टाविष्टाः ननु तथापि सर्वज्ञानेष्व्वात्मांशः स्फुरति “घटमहं जानामि, पटमहं जानामी”ति, अतः कथमात्मास्फूर्तिः? तत्राह तदात्मिका इति, स एवात्मा यासाम् सर्वदा कृष्णात्मभावनैव चित्ते सहजा तासाम् अत आत्मत्वेन भगवानेव स्फुरति इति न देहादिस्फुरणम् ननु “सदृशादृष्टचिन्ताद्याः स्मृतिबीजस्य बोधका” इति अदृष्टवशात् कथं न स्मृतिः? तत्राह तदुणानेव गायन्त्य इति, यदि तूष्णीं तिष्ठेयुः भवेदपि स्मृतिः! अन्यासक्तास्तु ताः कार्यान्तरापराः यतस्तस्य भगवतो गुणानेव गायन्ति, गुणैः कृत्वा दुरदृष्टं च नश्यति, अतो नादृष्टद्वारापि स्मृतिबोधः ॥४३॥

SRI SUBODHINI: The Gopis had fully forgotten their own bodies and their homes — leave alone the remembrance of those objects connected with their bodies and homes! Then why will they go back to their homes? They forgot their bodies, homes and every other object pertaining to all these, due to the following 5 reasons.

(1) All “memory” comes only in the mind — but this mind was now fully merged in our Lord. Hence how can there be remembrance of anything else? Due to this complete “oneness” with the Lord, they did not remember anything about their own body, home or anyone/anything connected with these two items.

(2) Perhaps, one may not remember one’s body etc. through one’s own mind. But this remembrance can be made through some discussion or talking with another. But, here, it is said, that all their “words” also got (apart from the mind) so very much attached to our Lord, that at no time, these “words” dealt with any affairs of this world connected with one’s body, house etc. At all times, their words were engaged in the discussion about our Lord and everything connected with Him only. In this way, there was no opportunity or inclination to digress away from their beloved Lord, in any way!

(3) "Hunger" and "thirst", which are inevitable for the "body" would have definitely taken their time and through these, at least, they would have got the remembrance of their body? Answering this, it is said, that the Lord's Divine Leelas, like it happened before, had fully ingressed into them and this "ingress" and occupation with the continuous remembrance of our Lord's Leelas, did not give them any time to do their bodily duties!

(4) One can remember one's body and those objects pertaining to it, through the "rise" of the feeling of "I" (me) in all the souls. "I knew about the pot"; "I am aware of the cloth". Thus one can remember the body through this "Me" and "Meum" (AHANTA AND MAMATA). Due to this, everyone forgets about one's own Divine self — always remembering only the body and its wants. On this, it is said, that the Gopis had become united with our Lord (TADĀTMIKĀHA) — that the Gopis thought that Shri Krishna, Himself is their "Atma" or the Divine self! In other words, in their mind, they had always this thought, that it was our Shri Krishna only, who was "naturally" their own Atma or their inner Divine self. They had this clear-cut and crystal-clear "Bhāvana" (thought), that Shri Krishna is their life and soul. Due to this, every thought emanated for Shri Krishna and from Shri Krishna, at all times and at all places. This sort of exalted "state of their mind" made them forget the body etc. totally!

(5) Usually remembrance occurs, when one is able to see an identical object, or due to destiny or though thinking about the object. As per this "law" due to their destiny (luck), they should have got the memory of their homes, and then why did this not occur? Our Shri Mahāprabhuji, removing this doubt says, that the Gopis

were singing only the virtues and glory of our Lord, through which their "bad destiny" got destroyed. Hence, through this "destiny" also they did not get remembrance of their body etc. Moreover, if they had also sat silently, but not free from other tasks, then the remembrance of their "body" could arise. But the Gopis were really involved in the task of singing the glory and virtues of our Lord. Due to this, they did not get the remembrance of their body etc.

When they did not go to their homes, then what happened? In other words, what did they do? This is described in the next verse.

तर्हि किं जातमित्याकाङ्क्षायामाह पुनः पुलिनमागत्येति.

पुनः पुलिनमागत्य कालिन्ध्याः कृष्णभावनाः ।

समवेता जगुः कृष्णं तदागमनकाङ्क्षया ॥४४॥

॥ इति श्रीभागवतमहापुराणे दशमस्कन्धपूर्वार्धे त्रिंशोऽध्यायः ॥

VERSE 44 Meaning: "The Gopis came back to the same banks of the Yamuna river, where they had previously camped. They were now filled up with the love for our Lord Shri Krishna, and were eager to have His Darsan on His coming back. They now joined with each other and began to sing the glory of our Lord Shri Krishna."

श्रीसुबोधिनी : पूर्वं पुलिने स्थिता यत्र तत्रैव पुनरागताः. ननु विवेकरहिताः कथं तत्रागताः? तत्राह कृष्णभावना इति, कृष्णएव भावना यासाम्. तेन भगवदिच्छया भगवत्प्रेरणया तत्रैव स्थाने भगवान् रतिं करिष्यतीति निश्चित्य तत् स्थानमस्माकं हितकरमिति तत्रैवागताः. ततः "कस्या वा भाग्यात् स्नेहेन कृपया वा आगच्छेदि"ति संदेहात् समवेता जाताः. तदा साधनान्तरमलभमानाः कृष्णं सदानन्दं जगुः, दोषनिवारणे हरिगुणगानमेव साधनमिति. निवृत्ते पुनर्दोषे स्वयमेवायास्यतीति तदागमनकाङ्क्षया जगुः॥४४॥

॥ इति श्रीभागवतसुबोधिण्यां

श्रीमल्लमणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां

दशकस्कन्धविवरणे त्रिंशोऽध्यायविवरणम् ॥

(सु. रूप. अ. २७)

SRI SUBODHINI: Previously they had camped on the sandy banks of the Yamuna river. They all came back to the same place. They were innocent and lacked discrimination (VIVEKA). Then how did they come back to the same place? Answering this, our Shri Mahāprabhuji says that these Gopis were filled up with intense love for our Lord Shri Krishna. The Lord Himself caused in their mind, to go back to the same place. They now got the thought, as inspired by our Lord Himself that the Lord will confer the same “Divine bliss” here only! “As in this very same place, we are going to be benefited again!” But later, they got this doubt, as to how the Lord will come there? For whose sake? Due to whose love or luck will He come? Or will He come there, out of His own loving and gracious nature only? Hence all of them joined together! They now thought about the spiritual effort, which they should do to inspire and make our Lord come back to them quickly. There is no other better way, than the singing of our Lord’s glory and virtues, for the purpose of removing or destroying one’s “blemish”. Having got this determination, they began to sing the glory and virtues of our Lord Shri Krishna. They were convinced that this singing of our Lord’s glory and virtues will destroy their sins and blemish, and the Lord also will come by Himself, due to their prayerful singing!

श्रीकृष्णगोपिकास्तत्र द्विविधा नवधा गुणैः ॥ (१)॥

समुदायेन भिन्ना वा गतगर्वा असाधनाः ।

हरेर्गानं प्रियं मत्वा जीवनार्थमपि प्रियाः ॥ (२)॥

स्वसदेहात्तु मिलिता जगुर्नानाविधैर्गुणैः ॥

KĀRIKAS 1 and 2 Meaning: “The Gopis who had assembled on the banks of the Yamuna river were of two kinds: (1) Those who were married and (2) those who were not married.

(1) This category of Gopis, who were married are of 9 kinds as per their Gunas or attributes of Satwika etc.

(2) The same applied to the unmarried “Kumarikas” also (maiden). In this way there were 18 divisions. One more division is added to this due to mixing of qualities. Thus there were 19 categories.

Thus there were 19 groups, each different even as a group, from each other e.g. under the category of the “married” Gopis the following are the divisions:

(1) Satwik = ‘Satwiki’, ‘Rajasi’ and ‘Tamasi’.

(2) Rajas = ‘Satwiki’, ‘Rajasi’ and ‘Tamasi’.

(3) Tamas = ‘Satwiki’, ‘Rajasi’ and ‘Tamasi’.

The “unmarried” ones also had the same above categories (9) in number. The special divisions as the above will be explained in detail in the 31st chapter (in the Kārikās). On the disappearance of our Lord, the “pride” of the Gopis was destroyed. Then they engaged themselves in searching for the Lord by asking the trees etc. But the “Darsan” of the Lord did not take place. This made them forlorn (miserable) and without any spiritual effort (NĪSSĀDHAN), which will make them attain our Lord.

Then they began to think, that their life will not remain, if they are unable to get the “Darsan” of our

Lord. Hence to keep themselves alive, it is necessary for them to have our Lord's "Darsan". The only way to achieve this, is to continuously sing the glory and virtue of our Lord. Thus determined, they got together and began to sing the various glories, virtues and qualities (GUNA) of our Lord. They got "together" as one large group due to a doubt, which they had in themselves, that they were not aware as to whom our Lord would reveal Himself!? If they were together, then on the manifestation of our Lord, in their midst, all of them could have the Darsan of the Lord fully!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the thirtieth chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीवक्ष्यतिचरणकमलेभ्यो नमः ॥

॥ श्रीभागवतं-दशमस्कन्धं-एकत्रिंशोध्यायः ॥

CHAPTER XXXI - CĀNTO-10 -

SRI BHĀGAVATAM.

अष्टाविंशे हरेर्गानं स्वभावादपराधतः ।

कृतावज्ञा गोपिका हि स्तोत्रं चक्रुरितीर्यते ॥ (१)॥

KĀRIKA 1 Meaning: "In this 31st chapter, firstly, the reasons for the Gopis' singing the "praise" of the glories, virtues and qualities of our Lord are described. Firstly, the Gopis, by their very nature, were intensely loving our Lord; hence, for these Gopis, when the Lord was not with them, this singing of the "praise" of the Lord only becomes their sustenance to keep their "lives" in tact (i.e. preventing them from dying). Hence they all sang His glories. In this path of love, the "loved ones" usually get the idea of "accusing" their beloved, due to their "pride". Here the Gopis also got this feeling, which was not pleasing to our Lord. Hence with a view to please the Lord, they decided to sing the glory and virtues of our beloved Lord. Thus, they thought it appropriate to sing the "praise" of our Lord!

The second reason was their "error" in the form of

“pride”. The Gopis had got this “pride” that there are no others comparable to them. Out of pride they told “we will give this “bliss” to the Lord only when He prays to us for the same”! On seeing such a “haughty pride” in them, our Lord Dāmodara, who destroys the pride of everyone “disappears” from there. The Gopis got intense sorrow due to this. They decided to put effort to remove this sorrow. After putting a lot of efforts, they realized that their beloved Lord is not attainable at all, through one’s spiritual efforts and the Lord gives His Darsan, when He Himself has become happy and exercises His grace and Kripa on the devotee. Thus the goal was to make the Lord happy. They realized that the best way to make the Lord happy is to sing His virtues and glories. Thus all of them got together to sing, what He liked most, i.e His own virtues and glories!

In this way, having got determined, that the only way to remove this “contempt” (AVAJNA) of the Lord, which is a grave mistake on their part, was to sing the Lord’s glories.”

एकोनविंशतिविधा गोप्यः स्वस्याधिकारतः ।

एकोनविंशतिविधां स्तुतिं चक्रुर्हरिः प्रियाम् ॥ (२)॥

KĀRIKA 2 Meaning: “There are 19 types of Gopis. Each one of them, as per her own “authority” (or deserving) did the “praise” of the Lord, as per her own thinking as to the way, through which the Lord will get pleased by her singing the glory. We have also seen that the Gopis were also of 19 different types in their “nature” or (Swabhāvam). Hence, this “praise” was done in 19 ways, through 19 verses.

राजसी तामसी चैव सात्त्विकी निर्गुणा तथा ।

एवं चतुर्विधा गोप्यः पतिमत्यो निरूपिताः ॥ (३)॥

KĀRIKA 3 Meaning: “Those Gopis who had got married are of 4 varieties viz. (1) Rajasi. (2) Tamasi. (3) Satwiki and (4) Nirguna — (beyond the 3 qualities). These Gopis sang, in the “Satwika” way, the “praise” in succession of their “nature” or qualities. Thus 1st verse — Satwik-Rajas Gopi. 2nd verse — Satwik-Satwik Gopi. 3rd verse Satwik-Tamas Gopi. 4th verse — Nirguna Gopi.

तथैवानन्यपूर्वाश्च प्रार्थनामाहुरुत्तमाम् ।

गुणातीताः सात्त्विकीश्च तामसी राजसीस्तथा ॥ (४)॥

KĀRIKA 4 Meaning: “In the same way, among the unmarried Gopikas — also, there are 4 divisions viz. (1) GUNĀTĪTA — (beyond the qualities). (2) Satwiki. (3) Tamasi and (4) Rajasi. They also followed the same pattern as before.

5th Verse — Satwik-Satwik Gopi. 6th Verse — Satwik-Tamasi Gopi. 7th verse — Satwik-Rajasi Gopi. 8th verse — NIRGUNA Gopi (GUNĀTĪTA).

कृष्णभावनया सिद्धा विशेषेणाह ताः शुकः ।

अनन्यपूर्विकाएव पुनस्तिस्त्रो मुदा जगुः ॥ (५)॥

KĀRIKA 5 Meaning: “Shri Sukadeva says, that through “Rajas” those “unmarried” maiden “specially” sang, with great joy as these “maiden” had already attained the “oneness” with their beloved Lord in their “inner-mind” (Bhāvana).

9th verse — Rajas-Satwik Gopi. 10th verse — Rajas-Tamas Gopi. 11th verse — Rajas-Rajas Gopi.

सात्त्विकी तामसी चैव राजसी चेति विश्रुताः ।

सपूर्वाश्च ततस्तिस्त्रः तामसी राजसी परा ॥ (६)॥

KĀRIKA 6 Meaning: “Afterwards the married Gopis sang from the 12th to 14th verses, through “Rajas” and from the verse 15th to 17th, through the “Tamas” way.

12th verse — Rajas-Tamas Gopi. 13th verse — Rajas-Rajas Gopi. 14th verse - Rajas-Satwik Gopi.

पुनस्ताएव त्रिविधा अटतीत्यादिभिस्त्रिभिः ।

राजसी तामसी चैव सात्त्विकीति विभेदतः ॥ (७)॥

KĀRIKA 7 Meaning: “The married Gopis, through the “Tamasik” way, sing the verses 15 to 17th, in the following way.

15th verse — Tamas-Satwiki Gopi. 16th verse — Tamas-Tamasi Gopi. 17th verse — Tamas-Rajasi Gopi.

The Gopi who sang the 15th verse (Atati) is Tamas-Satwiki type; the 16th verse is from the Gopi, who is Tamasi-Tamasi; and the 17th verse is sung by the Gopi, who is Tamas-Rajasi. The 1st one condemned the celestial Gods, the second one condemned the Lord, Himself who loved Vraja intensely, and the 3rd Gopi condemned themselves (herself).

अनन्यपूर्वा द्विविधा राजसी सात्त्विकी तथा ।

तमसा तामसी तत्र नास्तीत्येकोनविंशतिः ॥ (८)॥

KĀRIKA 8 Meaning: “The married Gopis completed their singing through the 17th verse. The 18th and 19th verse are sung by the unmarried, through the “Tamasik” way. Thus the 18th verse is sung by the Gopi who is Tamasik-Satwiki and the 19th verse is sung by the Gopi who is Tamasik-Rajasi. Thus there are 19 types of Gopis singing the 19 verses.

अथवा प्रार्थनाद्याः याः सप्तान्ते द्विविधा पुनः ।

चतुर्थ्यस्तु समास्तत्र तत एकोनविंशतिः ॥ (९)॥

KĀRIKA 9 Meaning: In the above way, the “married” Gopis have sung 10 verses. In this 9 verses have been sung by the Gopis with the “qualities” (SAGUNA)

and one verse has been sung by the Gopi who has gone beyond the qualities (GUNAATĪTA). In the same way the "unmarried" Gopis have sung also 9 verses, out of which 8 verses are sung by the Gopis with the qualities (SAGUNA) and one verse has been sung by the Gopi who has gone beyond the qualities (the 8th verse).

In the beginning the "prayerful verses" are 1, 2, 3, 5, 6, 7, 8 — 7 verses and the ending two verses (13 and 14) — all these 9 verses are sung by the "unmarried" Gopis. The "married" Gopis sang the verses 9, 10, 11, 12, 15, 16, 17, 18, 19 — 9 verses. The 4th verse, has been sung by both.

तत्तद्वाक्यानुसारेण तासां भावो निरूप्यते ।

अन्यथाऽनेकता स्तोत्रे प्रकारैर्नोपयुज्यते ॥ (१०)॥

KĀRIKA 10 Meaning: The attitude of each of the Gopi is different from each other and they have sung these verses as per their "deserving" and attitude! This has been done by them to bring out their own "inner nature" and also adds variety and interest. The various words used by them, were regarded by our Lord, as His "praise" only, through which, He became very happy. In fact the Gopis had done this "praise" only with the sole motive of making our Lord manifest Himself! This "praise" is not similar to other "ordinary" praise, as this is filled with the "Bhāva" or loving sentiments and as the "praise" is full of "variety" of the expressions of their own attitudes. It is said that even Lord Brahma and others also are not capable of doing such a "praise" as done by the Gopis.

The Gopis decided to sing the "praise" of our Lord and the first verse was sung by one "Rajasi" Gopi.

तत्र प्रथमं राजस्यः काश्चन गोप्य आहुः जयतीति.

॥ श्रीगोप्य ऊचुः ॥

जयति तेऽधिकं जन्मना व्रजः श्रयत इन्दिरा शश्वदत्र हि ।
दयित दृश्यतां दिक्षु तावकास्त्वयि धृतासवस्त्वां विचिन्वते ॥१॥

VERSE 1 Meaning: “The Gopis said, “Oh! Lord! Through Your incarnation, the glory of Vraja has become great! As Goddess Laxmi has come to dwell here, permanently as You are here. (She has taken refuge in Vraja only). Oh! Beloved Lord! We are all keeping our lives for Your sake and we are, now, searching for You at all places. Please see this state of us!”

श्रीसुबोधिनी : मङ्गलार्थोऽत्र जयशब्दः, यथा फलं साधयेत्स्तोत्रं तथा निर्विघ्नार्थः. अन्यथा क्रियामादौ न प्रयुज्यात्. त्वदवतारेण व्रजः सर्वोऽपि कृतार्थो, वयमेव परमकृतार्थाएवेति यथा वयमपि कृतार्था भवामः तथा यत्नः कर्तव्य इति वक्तुं व्रजस्य तवावतारेण सर्वोत्कर्षो जात इत्याहुः ते जन्मना व्रजो अधिकं जयतीति. सर्वोत्कर्षेण स्थितिः जयो, अधिकजयो वैकुण्ठादप्युत्कर्षः— न हि वैकुण्ठे भगवानेवंविधां लीलां करोति. यद्यपि मथुरायां जन्म जातं तथापि तेन जन्मना न मथुरा सर्वोत्कर्षेण स्थिता किन्तु व्रजाएव. ननु भगवज्जन्मनः सर्वोत्कर्षहेतुत्वं न लांकं प्रसिद्धम्, अनन्यत्वेनैकत्वाद्, अतस्तादृश उत्कर्षहेतुर्वक्तव्यो यो लोके प्रसिद्ध इति चेत्, तत्राह श्रयत इन्दिरा शश्वदत्र हीति. अत्र व्रज इन्दिरा सर्वदा श्रयते हीनभावेनाश्रयं कुरुते. वैकुण्ठे तु सैव नियता भार्येति न तस्याः सर्वदा श्रयणं कर्तव्यं भवति, इह तु तादृश्यो वयमनेका इति तस्याः स्वास्थ्याभावात् कदा वा ममावसरो भविष्यतीति निरन्तरं सेवते. अतो लक्ष्मीस्थित्या लोका उत्कर्षं मन्यन्तेसा पुनर्लक्ष्मीः गोकुलाश्रया जाता. हि युक्तश्चायमर्थः— पतिव्रता हि सा, यत्र पतिः स्वयमन्याधीनतया तिष्ठति भक्तेषु कृपां ख्यापयितुम्, तदुक्तमुलूखलप्रकरणे, तत्र तद्भार्या सुतरामेवाश्रयत इति किमाश्चर्यम् ! तत्र जन्मना व्रजस्य सर्वोत्कर्षः सर्वजनीनः, अतस्तव रमणे न कापि न्यूनता न वा लक्ष्म्या मनसि विषादो, अङ्गीकृतत्वात्. अतः कारणादस्मदर्थमागतेन त्वया दृश्यतामिदं गोकुलमेकदा द्रष्टव्यम्. वाक्यार्थो वा कर्माग्रे वक्ष्यमाणः.

तावकास्त्वयि धृतासवः दिक्षु त्वां विचिन्वत इति दृश्यताम्, एतादृशोऽर्थोऽनुचित इति अनुचितप्रदर्शनेन बोधयन्ति. लोका हि ब्रह्मादयः त्वमवतीर्णो ब्रजे वर्तस इति निश्चित्य समायान्ति, ब्रजस्थाः पुनरस्मदादयः दिक्षु विचिन्वन्ति— इयं महत्यनौचिती. ननु ब्रजस्थानां भक्तिर्नास्ति, अन्यथा विरहे म्रियेरन्, अतः अभक्ता न पश्यन्तीति युक्तम् इति चेत्, तत्राहुः त्वयि धृतासव इति, त्वदर्थमेव धृता असवः प्राणा यैः. यदैव त्वदनुपयोगं ज्ञास्यन्ति तदैव त्यक्ष्यन्तीति भावः. अतएव त्वां विचिन्वते प्राणानाश्वासयितुम्, अल्पविलम्बेऽपि प्राणा गमिष्यन्तीति. अन्यथा ब्रजे गच्छेयुः, प्रातस्त्वमेवायास्यतीति अन्वेषणं व्यर्थमेव स्यात्. दिक्षु त्वदीयाः त्वयि सतीति महद्दैन्यम्, अत एकवारं त्वदीयाः पश्येति प्रार्थना. एवमेकया दर्शनं प्रार्थितम्. दयितेति सम्बोधिनाद् भर्त्रर्दर्शनेन स्त्रीणां जीवनं न युक्तमिति निरूपितम्. यद्यपि भगवांश्चेत् पश्येत् तदा न कोऽपि पुरुषार्थः सिध्येत् तथापि दैन्यं दृष्ट्वा आत्मानमपि प्रदर्शयेदिति तथा प्रार्थना ॥१॥

SRI SUBODHINI: The word used firstly is “Jaya” — meaning “victory” and this word is one of auspicious nature. This word confers welfare, prosperity and auspiciousness. The Gopis have used this word, with a prayerful plea, that they should not meet with any obstacle, in their singing of our Lord’s virtues and glories.. and they should also attain the result for making this prayer viz. the “Darsan” of our Lord! “Oh Lord! Because of Your Holy incarnation, this entire Vraja has become fulfilled, but we have become “unfulfilled”. Please, through Your grace, make us also get fulfilled, through Your Darsan. Vraja has become more glorious, because of your being born here, by taking your incarnation. Although Sri Vaikuntam is considered as great, we realize that Vraja is greater than Sri Vainkuntam, as You have enacted countless Divine Leelas here, which You do not enact at Shri Vaikuntam”. Although the Lord was actually born at Mathura, the glory of Vraja only has become great and not of Mathura.

A place does not attain the glorious and exalted status through the manifestation of our Lord only, although the Lord has manifested Himself, fully at Vraja only and no where else. Thus, there is no other place comparable to this place. When there is no comparison, how can we say, that this place is the most superior? Hence we should be able to find out some other reason for the "most superior" status for Vraja. The Gopis say, that this "superior status" has been conferred by the advent of Goddess Laxmi to Vraja, and her staying here on a permanent basis. Goddess Laxmi stays at Shri Vaikuntam as the Lord's consort (wife) and enjoys the highest status and also does not need anything from anyone at Shri Vaikuntam. Such an exalted Goddess Laxmi, having come to Vraja, lives in a low profile, completely dependent on others! In Sri Vaikuntam she is above and mighty. Here there are so many consorts for our Lord, which causes "displeasure" in the mind of Goddess Laxmi, as she always waits for an opportunity to do service to our Lord! This causes her much sorrow and in this way, she stays at Vraja on a permanent basis. Generally, people in this world regard nearness to Goddess Laxmi (wealth) as "glorious". The same Goddess Laxmi has now come to take "refuge" (Aashraya) in Vraja! The word "Hi" (certainly) has been used in this verse to reemphasize this fact of Goddess Laxmi having taken refuge in Vraja, on a permanent basis! Why did she come to stay in Vraja in this way? It is answered, that she is a very chaste lady (Pativrata). A chaste lady regards it as a fortune and welfare only, if she is able to live with her own husband. When her own husband, our Lord, with a view to confer His grace, on the devotees, also lives Himself under the control of His devotees at Vraja, (as seen very clearly in

the Divine Leela of our Lord getting bound to the mortar — “Dāmodara Leela”), then, it is indeed very appropriate, for the Lord’s wife also to come and live at Vraja only. Is there anything surprising on this that Goddess Laxmi also came to live here, along with our Lord?

“On your incarnation, the glory of Vraja has attained the acme and apogee of its status! Hence, if you enact your Divine Leelas here at Vraja, no blame or reduction in your status will be attached to You. Moreover Goddess Laxmi also will not become unhappy in her mind — as a chaste wife always goes along and appreciates all the actions done by her husband. She is fully aware, that the Lord has fully accepted Vraja as “His own” and also regarded the people of Vraja as “belonging to Him” only. Hence the Lord has come to Vraja only for their sake. Hence Oh! Lord! You should now come and give Darsan to all of us, and also see Vraja again.”

The meaning of the words “please see” (DRISYATĀM) also would indicate that “Oh Lord! Your devotees are searching for You, for so long and so eagerly. This is indeed not proper to make us do like this! Hence please come and see us.” If the Lord were to say as to what is improper on this? The Gopis reply “All others, who live in other worlds like Lord Brahma and others come here to Vraja to have Your Darsan, as they have come to know, that You are here only and we, who are living here with You, at Vraja, at all times, are made to go hither and thither, looking for You. Is there anything more improper than this? The Lord said, “What you are all calling, as improper is not the actual truth. I am not giving Darsan to “non-devotees”. You may reply by telling that the people of Vraja, are indeed, devotees only. Even this statement is not truthful at all, and if they were real

devotees, by now, due to the separation from Me, they should have left their bodies and got merged in Me!" Replying to this, the Gopis say, "Yes, Oh Lord! You are right! We should have long ago left our bodies and attained You fully. But we have still the desire to meet You — hence our lives are with us intact! The time we come to know that our lives are of no use for You, then, automatically, our lives would leave us! We have been searching for You, in this entire Vraja, only with a view to comfort our "lives". In fact, if You delay, any further. Your coming, we are sure that our lives will be lost or if we ourselves go away to Vraja, without doing this search for You, for all this time, will go in waste. But we consider this "search" done by us will never go as a "waste" as You are known to have come to meet Your Devotees, who search for You, with intense love. With this hope, confidence and desire in our minds only, our lives have been kept! We belong to You always and despite this, we are searching for You, who really belong to us!" This exhibited the highest state of misery and forlorn nature of the Gopis and with this attitude the Gopis say, "Oh! Lord! Please see us, at least, once, who really belong to You." This is made as a prayer. In this way they prayed to the Lord, for giving them Darsan. In the verse, the word "gracious or compassionate" (DAYITA) has been used to denote that if the "husband" does not give Darsan to his wife, then the life of this wife becomes meaningless! If the Lord sees us, we may not attain any of our goals from Him. Even then, if He sees us, He will certainly see our "pitiable" state also and will give us "Darsan" of His Divine form. This is our prayer."

In the first verse, one Gopi, had expressed her forlorn miserable state and also told that the Lord's "non-coming"

was not proper. From this we can understand, that this Gopi was of the nature of "Satwika-Rajasi". The next verse is spoken by the Gopi, who was of the nature of "Satwika-Tamasi". She says that "By, not giving your Darsan Oh Lord! — this action of Yours' will become the cause for our death. Hence to avoid our death, please give us Your Darsan!"

एवं स्वदैव्यानांचित्यादिनिरूपणेन तस्या राजसत्त्वं निरूपितम्. तामसी तु वधाभावं प्रार्थयितुमदर्शनस्य वधसाधकत्वमाह शरदुदाशय इति.

शरदुदाशये साधुजातसत्सरसिजोदरश्रीमुषा दृशा ।

सुरतनाथ ते शुल्कदासिका वरद निघ्नतो नेह किं वधः ॥२॥

VERSE 2 Meaning: "Oh! beloved Lord! During the autumn season, the brilliance of the fully-bloomed flowers is eclipsed through Your most beautiful eyes! Oh Lord, who is the bestower of boons! Is this not a way of killing us, who are your lowliest of your servants or hired slaves?"

श्रीसुबोधिनी : शरत्कालीनो योऽयमुदाशयः पुष्करिणी, तत्र साधु सम्यक् प्रकारेण जातं यत्सरसिजं कमलं, तदन्तर्वर्तिनी या श्रीः, तामपि मुष्णातीति तादृग्रूपया दृशा दृष्ट्या, हे वरद, यो निहन्ति तस्य किं वधो न, अपि तु वधदोषो भवत्येव. येनैव साधनेन परस्य प्राणा गच्छन्ति तत्सम्पादनसाधको घातकः दोषभागभवति. अनेन भगवद्दृष्टिः सर्वघातुका निरूपिता, "आयुर्मनांसि च दृशा सह ओज आर्च्छति"ति वाक्यात्. तथास्मानपि प्रायेण क्रूरदृष्ट्या पश्यसि, अन्यथा कथं प्राणबाधा स्यात्? रूपं त्वानन्दमयमिति तद्दृष्टं तदेव जीवयेद्, अतस्तदभावात् केवलं घातयस्येव. किञ्च न वयं वधार्हाः यतो दासिकाः कुत्सिता दास्यः, न हि स्त्रियः अप्रयोजिकाश्च हन्यन्ते. किञ्च वयं शुल्कदासिकाः, त्वं च सुरतनाथः. सर्वपुरुषार्थसाधकत्वेन तव सम्बोधनानि यथाधिकारं नियतानि. यथा धर्ममार्गे हे धर्मपालक, हे ब्रह्मण्य, हे यज्ञेश्वरेत्यादीनि, अर्थे हे लक्ष्मीपते, सर्वसिद्धिद इत्यादीनि, तथा मोक्षे हे मुकुन्द, हे योगेश्वर, हे ज्ञाननिधे इत्यादीनि धर्मार्थमोक्षार्थिभिरुच्यन्ते.

एवमस्माभिरपि **सुरतनाथेत्युच्यते**. सुरतं सम्भोगः जगति यावानस्ति तस्य भवान् **नाथः**, त्वदाज्ञाव्यतिरेकेण सुरतं जगति न प्रवर्तते. अतो ब्रह्मणा कामेन वा लोके सुरतप्रवृत्त्यर्थं वयं शुल्करूपा दासिका दत्ताः. **शुल्कं** मार्गनिर्वाहकं द्रव्यं प्रतिबन्धनिवर्तकम्. सुरतं चेत् भगवत्येव निरुद्धं तिष्ठेत् तदा लोके रसो न भविष्यतीत्यस्मद्द्वारा त्वत्तः तल्लोके प्रसृतं भवत्विति वयमागताः. तत् कार्यं दूरतएव स्थितं, प्रत्युतास्मान्मारयसि. एवं सति सर्वमेव कामशास्त्रं व्यर्थं स्यात् तृतीयः पुरुषार्थश्च न भवेत्. अतः सर्वथा यदर्थं वयं प्रेषितास्तत्कर्तव्यम्. अथवा यदाकदाचित्कर्तव्यम्, इदानींजीवयितव्या रूपप्राकट्येन. दृशो मारकत्वमुपपादयन्ति **श्रीमुषेति**. यस्तु चोरो भवति स घातकोऽपि भवति, यथा यथा चौर्यं नैपुण्यं तथा तथा घातकत्वम्. तदर्थमाहुः **उदरश्रीमुषेति**. तत्रापि ये दुर्गजाताः ते अतिनिपुणाः, तत्रापि जलदुर्गजाः. तत्सरसिजम्. तत्रापि ते दुर्गएव तिष्ठन्ति, तत्रापि ते साधुजाताः प्रभवः, तत्रापि प्रकाशवति काले शीताद्युपद्रवरहिते. एवं देशकालस्वरूपादिभिः अशक्यचौर्यादपि पुरुषात् तदुदरवर्तिसर्वस्वनेता अन्तःस्थितप्राणान् साधारणगोपिकादीनां नेष्यतीति किमाश्चर्यम्! चौर्यं हि क्रियते बलिष्ठेनापकीर्त्यभावाय, तदत्र तु न भविष्यतीत्युक्तं **किं वधः न इति**. अथवा **अदृशा** अदर्शनेन दर्शनमदत्त्वा **निघ्नतः किं वधो न?** सुरतार्थमागताः, तद्रतं दूरं, अन्तरा मरणमुपस्थितम्, तथा सति सुरतस्याप्रकटितत्वात् नाथत्वमपि न स्यात्. न हि योगी अश्वनिर्माणसमर्थोऽप्यश्वपतिरुच्यते. प्रकटयति चेत् तदा तथा. किञ्च अस्मद्वधे किमाश्चर्यं, तवाददर्शनेलक्ष्मीरपि न तिष्ठेत्, तदाहुः **श्रीमुषेति**. उदरस्थिता श्रीश्चेद् बहिरानीता, तदैव म्रियते, अपुष्टत्वात् आमगर्भवत्. यद्यपि तस्याः जीवने कालुद्रव्यदेशवस्तूनि बहून्येव सन्ति, तथापि त्वददर्शने न जीवति, तथा वयमपि. किञ्च त्वं सर्वेषां वरान् प्रयच्छसि, अस्माँस्तु मारयिष्यसीति महदाश्चर्यम्! वरदाता हि प्रत्यक्षो भवति. अथवा ते **वयममूल्यदासिकाः** धर्मदासिकाः, अतो न हन्तव्याः. एवमनेकविधक्रौर्यभावनया काश्चिद्भगवन्तम् उपालभन्ते.

SRI SUBODHINI: During the autumn season, the lotus flowers bloom in the lakes and our Lord's "vision" is capable of stealing the brilliance and beauty of these

flowers (i.e. our Lord's eyes are always compared to the lotus flowers themselves). "You are really killing us with your beautiful looks! Oh! giver of boons! Is this not a type of killing? This, in fact, is really killing us only! And the sin of killing will definitely get attached to you! Through the instrument used to kill someone, the one who makes or uses this instrument becomes the "killer". As such as the "looks" of our Lord is the "killer" of the many (as per the Gopis' words) and as said in the scriptures that, "the vision or look of our Lord is capable of stealing or removing the life-span, mind and strength". Hence Oh Lord! You are seeing us also, through your "cruel" look! If You would see us, through your blissful "look" then we will not have to face our death! We always regard, that your Divine form is full of "Aananda" or "bliss" and despite this, You have been seeing us through your "cruel eyes" and this results only into our own death! For once, killing of us women and that too without any purpose or gain?! No one does like this! We are not also deserving to be killed! — as we are Your servants of the lowest category! — that too, we have been hired and paid for servants! And You Oh Lord! Are our beloved Master! You can confer on anyone all types of goals desired by them! Due to this only, our addressing You is also as per your power or authority to confer the various benefits on your devotees! E.g. in the path of following Dharma or righteous way of living, You are addressed as "Oh protector of Dharma"! Oh Brahmanya! (symbol of the Supreme Brahman and protector of true Brahmins). Oh! The Lord of all sacrifices! and others. When it comes to wealth or prosperity, You are addressed in many ways such as "Oh! the beloved consort of Goddess Laxmi! Oh! the giver of all the benefits and

results! etc. In the same way, in the path of “liberation” or MOKSHA Oh! Lord! You are addressed as “Oh! Mukunda! (Lord of Jnana or spiritual knowledge). Oh! Yogēswara” (the Lord of the Yogis). Oh! Jnananidhē” (the treasure house of Jnana or spiritual wisdom) etc. We also, in this path of Karma or action, regard addressing You in an appropriate way as in order and hence would address You as our “Lord of love” (beloved). Oh! Lord! You are the Lord and controller of all types of bliss and enjoyments in this universe. Without your order, approval and desire, in this world, no one will be able to enjoy any type of bliss, joy, pleasure or “feeling good”! Hence Lord Brahma or the Lord of cupid only have given us, your hired lowly servants, for your joy and bliss. The word “fee” (SULKA) used here, denotes that the Gopis have been used (as a “fee” is used to exchange or get an object) by the Lord to further this path (to make it famous) of our Lord’s conferring the bliss of His Divine self. Due to the noble and Divine nature of the Gopis, all the obstacles in this “path” were removed fully. The word SURATA is derived from two words “SU – RATA” – meaning beautiful and auspicious supernatural brilliant bliss – this is indicative of our own Lord’s “Bhāva” or attitude, and it does not denote to the ordinary worldly physical pleasures at all! That, there should not be any obstacles in this path, and the factor of this “payment of fee” (SHULKA = GOPIS) removes all the obstacles. If this sort of supernatural bliss stays only with our Lord (and is not distributed to this creation), then there will not be any “Rasa” or “bliss” in this world, and hence “your auspicious and supernatural bliss will get distributed and expanded into this universe, through us only”. That is why, we have come and the main task, for which You have

made us come, is not taking place and instead You are verbally "killing" us! If You were to continue to be like this, the entire science of love will become wasted, through which, the third main goal of human life viz. "desire" will get lost (i.e. not remain). Hence, we should complete the tasks for which we have been sent here into this world. If it is that your will and desire are different now, then Oh Lord! You do as You please and whenever your will and desire arises — but it is necessary that the purpose, for which You have made us should be fulfilled. Hence, Oh Lord! Please allow us to live and for this sake, please give us your "Darsan". Please show us your beautiful Divine form, once again, and give us the gift of our life!

"Your "gaze or vision" can "kill" "anyone". They prove this statement through the use of words "SRIMUSHA" — that "Your beautiful eyes steal away the brilliance of the lotus flowers"! The "robber" can be the "killer" too! i.e. His cleverness in "stealing" can extend to his dexterity in "killing" also! Hence they say, "UDARA SRIMUSHA" — taking away the brilliance which is inside — a robber can steal materials from the fortress and he is called as very "clever" and more "clever and efficient" is that robber, who can take away materials from a fortress, which is surrounded on all the 4 sides with "water"! He is the best of clever robbers! Here the "lotus" is situated in a fort, which is surrounded by water, and it has blossomed, through the power of the sun. From this blossomed lotus, You have taken away its brilliance, through the power of your gaze or look! — although it is very difficult to "steal" this away, even then, this "stealing" is done! If this is so, what is there to wonder, that this powerful gaze of Your's can very easily

steal away our lives (Prāna) — we the ordinary Gopis! You are omnipotent! Hence You could have taken away our lives with great ease! Yet, why do You have to resort to “stealing”? answering this themselves, the Gopis say that, “You are stealing because if You were to use force and take away our lives, You will get ill-fame and “bad-name” and to avoid this only, You are stealthily “stealing” our lives! (that no one is able to notice your “bad” action!). But your goal of keeping a lid on this “act” of Yours will not be attained as, here, the “killing”, which You are doing, in respect to us, will get fully manifested or known. Moreover, if we were to die, after You have denied us your “Darsan”, is it not an act of “killing” us? This is also “killing” indeed!

We have come here to be blessed with your “bliss” which is auspicious and supernatural (SU-RATA). And this has not been conferred on us! But we are about to die! And if our death were to happen, then this distribution of your “bliss” will also put an end to your “Lordship” e.g. if a Yogi has the power to create a “horse” and till he creates a “horse” no one will call him as “Aswapati” (creator or master of the horse)! If You do not manifest yourself, in your Divine beautiful form, then even Goddess Laxmi also will not stay (at Vraja). The reference to the words “Sri Musha” is relevant here i.e. the Goddess Laxmi who is situated in your inner-self, if she were to come outside, then she will get lost or destroyed, just like an embryo is taken out of the stomach before it is fully grown! Although Goddess Laxmi has many helpful factors to live such as the place, materials, time, substance etc. she will not be able to live, despite all these materials/ things, without your grace and presence i.e. she will die without You, and our fate also will be the same. We will all die without your Darsan!”

"This is indeed very surprising, that Oh Lord! You are the giver of boons to everyone and answer all their prayers. But as far as we are concerned, You kill us all the time! The giver of boons always shows Himself up before anyone! We are your servants, who are "free" and would serve You as always. Hence we do not deserve to be killed by You. Hence please do not kill us!" In this way, many of the Gopis, attributing cruelty to our Lord, accused our Lord, in many different ways.

[A detailed description of the essential difference between "Rata" (pleasure) and "SU-RATA" (supernatural bliss) is given here, so that, devotees will not get any more doubt, as to what the Gopis are praying for and what type of bliss is being conferred on them, by our Lord!

"Rata" is pleasure which is going on ever since the dawn of creation, and our Lord's intervention or order on this is not there or required as "nature" or "Prakruti" will direct this function. Like the creation, this will also get furthered and completed. BUT SU-RATA IS DIFFERENT - IT MEANS "COMPLETE BLISSFUL ENJOYMENT" I.E. SUPERNATURAL BEAUTIFUL AND BRILLIANT BLISS SU-RATA! THIS BLISS HAS BEEN ESTABLISHED BY OUR LORD IN THE GOPIS ONLY, DUE TO THE WILL, DESIRE AND GRACE OF OUR LORD. THIS IS CALLED AS "SUPERNATURAL" (ALOUKIK) DUE TO THE REASON THAT IT HAS THE NATURE AND FORM OF THE BLISS OF OUR LORD'S DIVINE SELF (SWAROOPA-ANANDAROOPATA). OUR LORD IS THE ONLY PERSON WHO HAS THIS BLISS AND WHO CAN CONFER AND BLESS THE DEVOTEES, WITH THIS COMPLETELY DIFFERENT BLISS WHICH HAS NO SEMBLANCE TO THE ORDINARY SENSUAL PLEASURES.

IF THE LORD DOES NOT CONFER THIS, THEN THE DEVOTEES WILL NEVER EXPERIENCE THIS MOST AUSPICIOUS, SUPERNATURAL, BEAUTIFUL AND EVERLASTING BLISS AND THEY WILL ALWAYS REMAIN EMPTY.]

अन्तःस्थितो रसः पुष्टो बहिश्चेन्न विनिर्गतः ।

तदा पूर्णो नैव भवेदिति वाग्निर्गमस्तथा ॥ (१)॥

KĀRIKA 1 Meaning: “On the growth and strengthening of the “Rasa” (bliss) which was in their inner-minds, if this Rasa does not come out of oneself and gets fulfilled or expressed, then it does not attain its “fullness” (POORNATA). In the same way, the “Rasa” (bliss) which was inside the Gopis, now became “full” by it being expressed outside.

Then another Gopi of the Satwiki type says that, “Oh Lord! You have protected us and Vraja in many ways. Now please protect us also.”

अन्याः पुनः कोमलाः, बहुधा त्वया रक्षिताः इदानीमपि पालयेत्याहुः
विषजलाप्ययादिति.

विषजलाप्ययाद् व्यालराक्षसाद् वर्षमारुताद्वैद्युतानलात् ।

वृषमयात्मजाद्विश्वतो भयादृषभ तेवयं रक्षिता मुहुः ॥३॥

VERSE 3 Meaning: “Oh! our protector! (Bhartha = Rishabha). You have saved us from drinking the poisoned waters of Yamuna; from the cruel Kaliya and Sudarsan serpents; demons such as Trinavarta; from the cruel rains of Indra and the winds thereof; from lightening and fire; from the demon Vyomasura and from all other types of fears which came upon us. Now once again please protect us!”

श्रीसुबोधिनी : विषजलं कालीयहृदजलं, तत्पीत्वा सर्वेऽत्र बालकाः
गावश्च मृताः ते पुनर्जीविताः. व्यालाः सर्पाः कालियसुदर्शनादयः, राक्षसाः

तृणावर्तादयः, तेषामेकवद्भावः; तस्मादपि रक्षिताः. वर्षमारुतादिन्द्रकृतात्. तत्रैव वैद्युतानि अनलो दवाग्निश्च, तयोरप्येकवद्भावः. वृषो योऽयं मयात्मजः व्यामासुरः, तस्मादपि रक्षिताः. न तासां भूतभविष्यद्विषयक-पदार्थज्ञाननिबन्धोऽस्ति, सर्वज्ञत्वात्. किम्बहुना, विश्वतएव भयात्, पालने हेतुः ऋषभेति, भर्ता हि पालयत्येव. अतः सर्वदा पालक इति इदानीमपि पालयेत्यर्थः. ते च मारका बाह्याः, इदानीन्तनस्त्वान्तर इति सर्वथा पालनीयाः ॥३॥

SRI SUBODHINI: The poisoned waters of Yamuna was caused by the stay of the Kaliya serpent and the cattle and cowherd boys had died, due to drinking this water and our Lord had brought them back to life. He saved Vraja from the cruel serpents like Kaliya and Sudarsan and also from demons such as Trinavarta! The cruel winds and furious rains perpetrated by Indra, accompanied by lightening were so fearsome, that the Lord lifted the Govardhana mountain to save Vraja and its people. "Oh Lord! You saved us from the fearsome forest fire!" saved us from the fear from the son of Maya viz. Vyomasura!" The Gopis were omniscient (all knowing) and they have told here only a few of our Lord's Leelas and in conclusion they say "Oh Lord! You have saved us from all types of fears emanating from all the sides". You have protected us, in this way, as You are our "Bhartha" or protector. A "protector" always protects and saves one from all types of dangers. "Hence, You are always our protector and due to this, please protect us now also! On the previous occasions, the people who came to terrify and kill us were situated outside of us, now we are being threatened from our own "insides". Hence You have to protect us at all times!"

The Gopi, who had gone beyond the three Gunas (GUNĀTĪTA) after knowing the glory and stupendous

capacity of our Lord is singing now the glory of our Lord's Divine self (Swaroopa). She says that, "like the Lord blessed the "Jnanis" (spiritually wise) with "liberation", in the same way, the Lord will confer on us also "liberation" as per our "deserving" and through the next verse, "praises" the Lord, for this.

अन्याः पुनः भगवतो महानुभावत्वं ज्ञात्वा तस्य स्वरूपं कीर्तयन्ति, ततश्च ज्ञानिभ्यो यथा मोक्षं प्रयच्छति तथास्मभ्यमपि अस्मदुचितं मोक्षं दास्यतीति. तं स्तुवन्ति न खल्विति.

न खलु गोपिकानन्दनो भवानखिलदेहिनामन्तरात्मदृक् ।
विखनसार्थितो विश्वगुप्तये सख उदेयिवान्सात्त्वतां कुले ॥४॥

VERSE 4 Meaning: "Oh beloved friend! You are not just the son of Yasodha only! You are the indwelling Divine Lord of all Beings! (Antaryāmi). You have incarnated Yourself, as a scion of this Yadava clan, for the protection and security of this universe, on the basis of the prayers made by Lord Brahma."

श्रीसुबोधिनी : भगवतो नन्दसूनुत्वे सर्वे उपालम्भा युक्ता भवन्ति, तदेव नास्ति इति सर्वमयुक्तमुपालम्भनम्. खल्विति निश्चये, नात्र तिरोहितमिव, गोपिकायाः यशोदाया नन्दनः पुत्र इति न, तथा सति यथा तया स्वाधीनः कृतो ज्ञातो वा तथा गोपिकानामपि भवेत्, गोकुलस्वामिपुत्रत्वात्, तुल्यतायामेव हि विद्यायोनिसम्बन्धः किञ्च न केवलं भवान् वैकुण्ठाधिपतिः पुरुषोत्तमः किन्तु अखिलदेहिनां सर्वेषामेवास्मदादीनामन्तरात्मानम् अन्तःकरणं पश्यतीति यद्यस्मद्भूदये तादृशं तापं पश्येत् तदा प्रसन्न एव भवेत्, अतो नास्मिन् वक्तव्यं किञ्चित्. किञ्च आगतश्चास्मदादीनां परिपालनार्थमेव, यदि जानीयाद् एता नश्यन्तीति तदा परिपालयेत्, रक्षणार्थं च प्रार्थित एव, न तु स्वेच्छया समागतः, तदाह विखनसार्थित इति. विखना ब्रह्मा, विशेषेण खनतीति सर्वथा वेदार्थविचारकः. अतएव वैखानसं मतं ब्रह्मणा कृतं भगवद्भजनप्रतिपादकम्, तेनैव मार्गेण पूजां भगवान् गृह्णातीति वेङ्कटादां तथैव पूजा. अतः सर्वेषां

पूजामपि ग्रहीतुं ब्रह्मणा प्रार्थितो, विश्वगुण्ये इति मुख्यं प्रयोजनम्. एवमन्तरात्मत्वात् सर्वेषामेव जीवानां भवान् सखा. तादृशो लोके सख्यं प्रकटयितुं सात्त्वतां यादवानां वैष्णवानां वा कुले उदेयिवान् प्रादुर्भूतः. अत एतदर्थमेवागतः. पूर्वमपि सखा यथेच्छमेव प्रेरयसि, आगतस्य पुनर्विशेषां वक्तव्यः. स चात्मनिवेदनरूपो भवति. अतो वयं किं विज्ञापयामः, यथोचितमेव कर्तव्यमिति भावः ॥४॥

SRI SUBODHINI: The “Nirguna” Gopis say that “if the Lord was only the son of Nandagopa, then we could always heap our abuses on Him, and all of this will be appropriate and “deserving”! But the Lord is not the son of Nandagopa only! Thus, to abuse or heap our reproach on Him will be grossly “inappropriate”. In fact this fact and truth, known to the Gopis (about the divinity of our Lord) is not hidden at all. That they were certain of this fact and truth is clearly told in so many words by the Gopis, in this verse. “Oh Lord! Certainly You are not the son of Yasodha only!” Even if we were to accept this as a fact, then if Yasodha was capable of keeping the Lord, under her loving control, as her own son, then Gopis also can do likewise! As the son of Nandagopa, who is the Master of Vraja! Moreover where there is “oneness” (equality), there only, knowledge and the knower (possessor of knowledge) becomes related. You are not only the ruler of Shri Vaikuntam only — as Lord Shri Purushottama — but You are the indwelling Divine self of all Beings (and in this we (the Gopis) are also included). You are the eternal witness of all the inner-thoughts (minds) of all beings! You can now certainly witness, so much sorrow, within us, and You will become happy and as You are automatically aware of all of our “thoughts” there is nothing more, we have to say verbally to You! If You will come to us, Oh Lord! — it will be

only with a view to lovingly protect us. We are sure that You will certainly protect, us when You realize that we would be lost otherwise! We have prayed to You only for the sake of our protection. Perhaps, it is due to your desire only, that You have not manifested yourself as yet! Lord Brahma, who always meditates on the holy inner-meaning of the Vedas, with a view to protect this universe, and also for You to accept in person, the worship and Seva of the devotees, prayed to You for your incarnation, and then only You have come to this universe! You have indeed incarnated, specially for the protection of this universe. Lord Brahma has authored the rules and regulations, as contained in the “Vaikhanasa” system of worship of our Lord. Our Lord accepts His worship done through this method only. This type of worship is done in holy places like Tirupati and others. Our Lord is the indwelling Atma or Lord in all beings and due to this, He is the best friend of everyone. [Lord Brahma is also known as “Vikhanas” – He who digs out from the “mine” of the Vedas, in a special way (Viseshena) the pearls of wisdom, through His constant meditation – such a well-thought of “worship” system is “Vaikhanasa”, which the Lord always accepts.] “You have taken this incarnation in this world, with a view to “manifest this deep abiding friendship” (to teach to this world about the true nature of “friendship” (SAKHYAM) and for this purpose only, You are born in this Yadava or the Vaishnava clan/family! Oh Lord! Even from the first instance, You have been our best friend always. As the Vedas say, “The Lord and the Jiva (soul) always remain together and in this way they are the best friends”. (SAYUJYOU SAKHAYOU). As per His own will and desire, the Lord gives the inspiration. Now that You have manifested in this world, You will have to enact

something very “special” during your sojourn here! This special Leela should be of the form of “dedicating one’s entire self” (ATMANIVEDAN). Hence what more can we pray for? Oh Lord please do as per your will and desire”!

That our Lord had manifested in the house of Nandagopa — this has been already mentioned. Now, here, the Gopi is contradicting this. The purport of this is this. Like in Mathura, the Lord manifested, first in Vasudeva and then got manifested from mother Devaki, here the Lord did not manifest Himself through Nandagopa first and then through mother Yashodha, as in her womb, Yogamāya had stationed herself and the Lord was in her heart only and at the time of manifestation, our Lord incarnated Himself enveloped by this Yogamāya. Hence for the purpose of enacting His Divine Leela, the Lord accepted the status of Nandagopa’s son also and also of Yasodha separately. He did not become the son of Nandagopa and mother Yasodha (i.e. of the nature of Vasudeva and mother Devaki).

Better than the Gopis of the Rajasik nature are the Gopis of the “Satwiki-Satwiki” attitude (unmarried Gopis). These Gopis thought that, only their prayer can bring down the grace of our Lord and they are praying, through the next verse “Oh Lord! Please place your lotus like Holy hands on our head.”

अन्याः पुनः सात्त्विकसात्त्विक्यः, राजसप्रधानाभ्यो विशिष्टाः, अप्रार्थितं च भगवान् न दास्यतीति भगवत्करस्य स्वशिरःसंबन्धं प्रार्थयन्ति विरचिताभयमिति.

विरचिताभयं वृष्णिधुर्य ते शरणमीयुषां संसृतेर्भयात् ।

करसरोरुहं कान्त कामदं शिरसि धेहि नः श्रीकरग्रहम् ॥५॥

VERSE 5 Meaning: “Oh! scion and best among the Vrushni clan! Oh! our beloved! You give full protection

from all sorts of fear for those, who surrender to You completely, being afraid of this life (Samsāra) of births and deaths; You are the fulfiller of all the desires of every being; your Holy Hands has accepted, in Holy wedlock, the lotus like hands of Goddess Laxmi! Please place these lotus like hands on our head!"

श्रीसुबोधिनी : हे स्वामिन्, हृदयं स्फुटति. अतः यथा सर्वाङ्गं आप्यायनं भवति तथा शिरसि करसरोरुहं धेहि. शीतलं हि कमलं भवति, तत्रापि सरसि जातम्. तत्रापि करएव सरःस्थानं सरसिजस्थानं च, अत उद्धरणादिना न रसालतापगमः. कान्तेति संबोधनम्, प्रथमतः शिरसि हस्तस्थापनेन स्वाधीनीकरणं द्योतितम्. किञ्च न केवलं हस्तस्तापमेव दूरीकरोति किन्तु कामदं च, अभिलषितं कामं प्रयच्छति. ननु भगवान् पुरुषोत्तमो योगिभ्येयः, कथं स्त्रीणां स्पर्शं करिष्यतीति चेत्, तत्राह श्रीकरग्रहमिति, श्रियाः करस्य ग्रहो ग्रहणं येन. अतो भगवान् गृहस्थ इति यत्र लक्ष्म्या हस्तं गृह्णाति तत्रास्मच्छिरोग्रहणे किं भविष्यतीति भावः. ननु लक्ष्मीर्विवाहितेति विधिवशात् तस्या हस्तग्रहणम्, भवतीनां ग्रहणे को हेतुरिति चेत्, तत्राहुः संसृतेर्भयात् शरणमीयुषां विरचिताभयमिति. यथा विधिर्विवाहे तथैव शरणागतपालनेऽपि. विवाहापेक्षया शरणागतरक्षा महती, स साधारणधर्मो अयमीश्वरधर्म इति. नन्वयं निषिद्धः प्रकार इतिकथंपालनमिति चेत्, तत्राहुः हे वृष्णिधुर्येति. वृष्णिर्हि यदुवंशोद्भवः बहुस्त्रीकः बहुवंशकर्ता. तद्वंशेऽपि भवान् धुर्यः श्रेष्ठः. तत्रापि स्त्रियः संसारभयात् समागताः, न हि संसारः स्वभावतएव दुष्टः किन्त्वसह्यदुःखहेतुरिति. तथा वयमपि महद् दुःखं प्राप्नुम इति दृष्टादृष्टद्वारा भवांस्तन्निवर्तक इति. अनेनैव निर्भयतापि सूचिता. अतः कान्तसम्बोधनाद् भवानेव भर्ता. अतः स्त्रीणां व्रतमनुस्मरन् वाञ्छितं कुर्वित्यर्थः

॥५॥

SRI SUBODHINI: "Oh Lord! Our hearts are literally breaking, due to the sorrow and heat caused by the "separation" from You! To save us from this disaster, please place your lotus like hands on our heads! — through which the heat of sorrow, which has enveloped

our entire body, can be removed and our bodies cooled". Usually lotus flowers cool down the atmosphere and if the lotus has just bloomed in a lake, it has the ability to make the heat mitigate in a very effective way. "Oh Lord, your holy hands are like the vast cool lakes, where thousands of lotus flowers bloom at all times! In view of this, your holy hands are always cool. All other lotus flowers, taken out of the lakes, are less capable and efficient in cooling the heat. But here the lotus flowers are always fully blossomed in the lake of your holy hands and hence, your lotus-filled and lotus like hands are always very cool. On the very touch of your holy hands on our heads, our entire body will get cooled and the heat caused by sorrow will be removed". "Oh! Beloved!"(KĀNTA) — these words have been used by the Gopis to "address" our Lord. Our Lord's decision to put His holy hands on the heads of the Gopis would mean, that the Lord had already accepted their "surrendering" to Him. These holy hands will not only remove the heat of sorrow from their inner-mind, but they are also capable of fulfilling all their "desires". Whatever is desired by the devotee can be got through this act of blessing through His holy hands, by our Lord! Our Lord Shri Purushottama, is usually meditated upon by the Yogis. Then how will He then, touch these Vraja Gopis? Our Shri Mahāprabhuji removes this doubt by saying that, "although our Lord is being meditated upon by all the Yogis, He is a householder and He has accepted the hands of Goddess Laxmi. Hence He will not hesitate to put His lotus like hands on our heads!"

If it is said, that Goddess Laxmi was married to our Lord as per the rules of the Sāstrās (scriptures) and Goddess Laxmi thus attained the status of a "wedded wife" and the Lord had held her hand considering her as

His own wife! "What is the relationship you have with our Lord through which, the Lord can place His hand on your heads?" The Gopis, answering this say that, "We have come to surrender to You Oh! Lord, out of the fear for this "Samsāra" (life of births and deaths). Hence please make us fearless! Like, during the marriage, the scriptures provide for the ceremony on "PAANI-GRAHANAM" — "holding the hands of the bride by the bridegroom", in the same way, the scriptures specify that, those who have surrendered completely should also be fully protected! In comparison to the marriage, the protection of the surrendered devotees is more special and important. Why? The "householders' status" and the "marriage" thereof are considered as normal and ordinary duties (Dharma), but protecting the one who has taken refuge and fully surrendered, is a glorious "Dharma" or duty of the Lord Himself.

"I agree, that protecting the surrendered soul is indeed glorious, but the "protection" which you are asking (seeking) is of a prohibited type — i.e. asking me, a male (Purusha) to put my hands on your heads is indeed a prohibited action! How do you want me to do this sort of action?" If the Lord were to say like this, the Gopis reply, "Oh Lord! Your telling us like this, is not in accordance with the principles of conduct (Maryada) of your clan. (VAMSA). You belong to the "Vrishni" clan and in Your Yadu clan, there was a king called as "VRISHNI" who had many wives and had also many children. You are born in this family. Not only this, You are considered as one of the greatest and noblest of this "Vrishni" clan. Whatever we have prayed for, is not inappropriate for You, whose forefathers are used to have many wives. Notwithstanding this, we have all come,

surrendering to You, afraid of the sorrow and travails of this worldly life (Samsāra). This “worldly” material life is not defective by it’s very nature but it can create or generate, unbearable sorrow. We are also experiencing intense sorrow – we are not aware, whether this sorrow has been caused by our destiny or otherwise. You only have the capacity to destroy the cause of our sorrow and hence You only will remove both the cause and the burden of our sorrow!” By telling like this, the Gopis indicated that they are fearless. “Oh! Beloved! By addressing like this, they have told that, “Oh Lord! You are our “Bhartha” – the one who looks after our welfare and protection – the “real husband”! hence You are bound by the scriptures with the duty of protecting us – this is a vow, as per our scriptures, taken by You, as You are our real husband – and we would pray to You to remember this vow and do as You please and as appropriate.”

Afterwards, one “Tamasi” Gopi, in a teasing way, but altogether in a different manner, prays for the fulfillment of the same desire – i.e. for the mitigation of sorrow and for the fruition of their desire, to have the Darsan of the Lord.

ततः तामसी किञ्चिद्वलक्षण्येन धान्तर्येन तमेवार्थं प्रार्थयति
व्रजजनार्तिहन्निति.

व्रजजनार्तिहन् वीर योषितां निजजनस्मयध्वंसनस्मित ।

भज सखे भवत्किंकरीः स्म नो जलरुहाननं चारु दर्शय ॥६॥

VERSE 6 Meaning: “Oh Lord! Who destroys the sorrow of the people of Vraja! Oh! warrior of great valour adorned by all of us (Gopis) at Vraja! Oh! the remover of “pride” from the minds of your devotees, through your soft beautiful smile! Oh! beloved friend! Please accept and

Golden Laxmi thus attained the status of a “wedded wife” and the Lord had held her hand considering her as

respond to our loving service! Please show us your most beautiful lotus-like face!"

श्रीसुबोधिनी : हे भगवान्, एता वक्तुं न जानन्ति, मया तु निर्धारितमुच्यते. हे मखे इति अप्रतारणार्थं संबोधनम्. नः अस्मान् भजेति हितापदेशः. ननु कथमेवं धाष्ट्यं निषिद्धं च बोध्यते, तत्राहुः **भवत्किंकरीरिति**. "ये यथा मां प्रपद्यन्ते" इति हि तव प्रतिज्ञा. अतो यथा किंकर्यो वयं भवन्तं भजामः तथा भवान्नापि भजतु. किंकरीत्वं तव प्रतिज्ञा च प्रसिद्धेत्याहुः **स्मेति**. न केवलमस्मद्भजने तव सैवैका प्रतिज्ञा हेतुः किन्तु अन्येऽपि हेतवः सन्ति. प्रथमम् अवतारप्रयोजनं **व्रजजनार्तिहन्निति**, व्रजजनानां आर्तिं हन्तीति तथा. नातः परमन्या आर्तिरस्ति. सामान्यप्रयोजनमेतत्, विशेषप्रयोजनमाहुः **योषितां वीरेति**. कृष्णो भगवान्. वीरैर्हि शूरा निराकरणीयाः अन्यगतकामादयः. तत्र मुख्यः कामः. स च बहुविधः. अन्तर्बहिः पदार्थेन पूर्णेन पूरयित्वाश्रयाभावान्निवारणीयः. अतएव लोकं दातारः कीर्तिमन्तो भवन्ति वीरेभ्यः. अतो भवान् महावीरः अन्तः स्थितेनानन्देन अतिदरिद्राणां ब्रह्मणापि पूरयितुमशक्यानामिच्छापूर्कः. अयं चार्थस्तव सर्वजनीनः, अतः **योषितां वीरेति** सम्बोधनम्. न हि कृष्णादन्यो जगति कश्चिदेवं सम्बोधनमर्हति, अपूर्णकामत्वात्. अतोऽवतारसामान्यविशेषप्रयोजनाभ्यां च नो भज. ननु सत्यं, तथापि भवतीनामभिमानदोषनिवृत्त्यर्थं भजनं न क्रियत इति चेत्, तत्राह **निजजनस्मयध्वंसनस्मितेति**. **निजजनाः** सेवकाः तेषां **स्मयो** गर्वः तस्य **ध्वंसनार्थं स्मितं** यस्य, निजजनानां स्मयदूरीकरणार्थं परित्यागो नोपायः किन्तु तदर्थं स्मितमेव कर्तव्यम्. स्मितं हि मन्दहासः. "हासो जनांन्मादकरी च माया", तस्या मन्दत्वं भक्तेष्वप्रवर्तनम्. नहि मायामाहव्यतिरेकेण कस्यचित्स्मयो भवति. अतएव हास्यसंकोचएव साधनम्. निजजनानामपि धर्मएव दुष्टः न तु धर्मी, अन्यथा निजजनत्वमेव न स्यात्. इत्यलौकिकोपायः. लौकिकेऽपि तव हास्येन ता अपि आत्मानं तुल्यं मन्यन्ते, यदा पुनर्हास्यं संकोचः तदैव तासां गर्वो निवर्तते. किञ्च अभिमानो हि दोषः. स तावदेव तिष्ठति यावत्तव स्मितयुक्तमाननं न पश्यति. नहि काचित्तादृश्यमप्यननं दृष्ट्वा स्वाभिमानं पालयितुं शक्ता. नन्वेतल्लोकं अप्रसिद्धं साधनत्वेनेति कथं ज्ञातुं शक्यत इत्याशङ्क्याहुः **जलरुहाननं चारु दर्शयेति**.

जलरुहं कमलं, तत्सदृशमाननममृतस्रावि; नह्यमृते पीते कस्यचिदोपस्तिष्ठतीति युक्तिः. साधनत्वे चेत्संदेहः, एकवारंप्रदर्श्य पश्येत्यर्थः. किञ्च अभिमानो हि मनोधर्मः, तव आननं तु चारु मनोहरम्; नहि धर्मिणि हते धर्मस्तिष्ठति. सख्युः सखिभजनं युक्तमेव ॥६॥

SRI SUBODHINI: The "Tamasi" Vraja devotee of our Lord says "Oh Lord! This Gopi does not know how to ask and pray! I am certain about this. I will tell You what we really want!" Afterwards this Gopi calls out to our Lord as "Oh! Friend! — to convey their feelings in this way. "whatever I am saying now, is not told with a view to cheat or deceive You! Please have faith in me. You are our best friend! No one cheats his own friend! Hence please accept our loving Seva or worship and do likewise to us! This advice is indeed given with a view to be really helpful and useful to You. If You were to say to us, that what is this atrocious behaviour on our part asking You to serve us? — as it is wrong for the Master to serve His own servants — to this, we would reply that, what we are praying for is not prohibited or audacious at all, as we are your servants only and You have promised (in the Gita) that, "I worship and serve My devotee in the same way, he serves and worships Me"! This is a very famous "promise" made by You, as your assurance to all your devotees. Hence, as we are serving You, You should also respond to us, in the same way. We are your servants and "your promise" is also very famous!"

"Not that, your promise is the only reason for our doing Seva or service to You. There are other reasons too. The first reason for doing your Seva (Bhajan) is your incarnation. You have taken this incarnation, for the only purpose of removing the sorrow of the people of Vraja. We are people of Vraja and we have this sorrow caused

by "separation" from You and we have no other sorrow. This is very clear for You to do, as the task itself is very ordinary.

Now the Gopis of Vraja are explaining the "special reasons" for the incarnation of our Lord. They say, that our Lord is the hero for the women of Vraja. He bestows the bliss of His Divine self on the Gopis and the other devotees of Vraja. He is of the nature of eternal bliss (Sadaananda-roopa) and is endowed with the 6 qualities of opulence etc. Warriors of great valour, noble men of glorious charitable deeds (VEERA PURUSHA – DAANA VEERA PURUSHA) are able to fulfill the desires of others, through charity and their valour. The noble persons of charity, through their plentiful giving away of wealth and other materials, fulfill the desires of the needy persons. The warriors of valourous deeds, through fighting, remove the "pride" of the once-proud, but now vanquished persons. "Desire" is a very courageous fighter, of many types and kinds. Desire always seeks fulfillment but it can be truly fulfilled only through the bliss of our Lord's Divine self. As our Lord's "bliss" envelops the entire self of the devotee and engulfs him with this "Aananda" from both inside and outside and also everywhere. Our Lord's glory as a "noble person of bountiful charitable valour" (DAANA VEERATA) gets proved in this way only. A noble person who gives in plenty is regarded with more respect and love in this world, than an ordinary brave person. Our Lord is the most glorious noble person of charity. Why? What even Lord Brahma could not achieve, You are able to give even to a very poor person, the fulfillment of his important desires, while being seated in his heart, through the conferring of the bliss of your Divine self. Due to this Oh Lord! You

are the greatest warrior (Mahaveera)". That is why the Gopis have addressed the Lord as "the warrior of valourous deeds and a hero to the Gopis of Vraja" (YOSHITĀM VEERA)." None else deserves to be called in this way, in the entire universe as all others still nurture "unfulfilled desires" (and You are the only ONE who is always fully satisfied and content). You are the only one who is "POORNA KAMA" and You are the only ONE who can fulfill the desires of those, who are incapable of getting their own desires fulfilled and also nurture desires which are very difficult to be fulfilled, through their own efforts. Hence Oh Lord!, the "ordinary", "special" reasons/purpose of your incarnation, is your accepting our loving service and responding in the same way to our worship."

"If You were to say to us, "What you say is truthful indeed! But I am not responding to you now, as I desire that all of you should shed your "ego"; to this we would reply (the Gopis say), "We are your servants. Giving us up, due to our blemish of "ego" by You is not the remedy to make us or cure us of this blemish (i.e. just by renouncing, our "ego" will not vanish). The only remedy for our "ego" to be removed, is your soft sweet smile (MANDAHĀSYAM). Hence please appear before us and show us this soft sweet smile and our "ego" will flee away instantly. Your sweet smile intoxicates the mind of the devotees, through it's power of "illusion" (Māya). This "Māyik" smile only made us develop this "pride" (ego) and You only can now make this "pride" disappear, by removing your own power of illusion – so that our "pride" can get mitigated totally. That is why, your sweet soft smile is the only remedy for the eradication of our "pride".

"The fault is on our conduct (Dharma) only and not on the basis of our lives – the basis being You (Dharmi) only! You, Oh! Lord! - are always good and noble! If You were also to be like us, (i.e. bad) then, there is no role or place for us, your devotees, who really "belong to You". The Gopis have used this "supernatural" (ALOUKIK) suggestion, with a view to destroy their own "ego" only.

"In the worldly sense also, we, your servants, due to your laughter, regard ourselves as equal to You! Hence, when we see the soft sweet smile on your face (reduced from the wide and loud laughter), then only our pride and ego will get destroyed. Our pride, which is indeed a "blemish" can stay only until we are given the "Darsan" of your beautiful lotus like face, with the soft sweet smile. No one can keep and sustain his/her ego, after having Darsan of your beautiful face with the soft sweet smile, even once!

"Oh Lord! If You were to say to us, "How can you all say that having Darsan of My soft sweet smile is a sure way to get rid of one's "pride"? This is not well known in this world, as a spiritual practice or Sadhana, and due to this how can you regard this, as a way to conquer one's pride? To this, we would (the Gopis) reply, "Your face is like the lotus flower, from which the ambrosia and nectar of your love is always flowing out. Please make us see this. On having this Darsan, we will drink deep this nectar, and we will get rid of all our sins and blemishes. This is our desire. If You yourself get a doubt about this, then please give us your Darsan and enable us to drink the nectar of your lotus like face, for once only, and then see for yourself, whether all our blemishes have been destroyed or not. "Pride" is the natural quality of each and every mind. Your lotus like face is extremely beautiful

and is capable of stealing away the entire mind. When the mind itself is "stolen", how can it's property or attribute of "pride" remain safe and secure? "Pride" also will be destroyed together with the "stolen" mind! Even due to this reason, it is indeed appropriate for You Oh! Lord, being our best friend, to respond to our service to You, after accepting our own."

The "Rajasi" Gopi is better than the "Tamasi" Gopi. Hence she is making the same prayer, but in a different way.

राजसी तु तत उत्तमा तमेवार्थं प्रकारान्तरेण प्रार्थयते प्रणतदेहिनामिति.
प्रणतदेहिनां पापकर्षणं तृणचरानुगं श्रीनिकेतनम् ।
फणिफणार्पितं ते पदाम्बुजं कृणु कुचेषु नः कृन्धि हृच्छयम् ॥७॥

VERSE 7 Meaning: "Oh Lord! Your lotus feet destroys the sins of the devotees, who prostrate to You; the same feet follows the cows, while grazing them! The Holy feet is the abiding dwelling place of Goddess Laxmi and were stamped on the hoods of the Kaliya serpent. Please place them on our bosom and destroy, once and for all, our desires."

श्रीसुबोधिनी : ते पदाम्बुजं नः कुचेषु कृणु कृणुष्व, छान्दसां लोपः, स्थापय. तस्य प्रयोजनं कृन्धि हृच्छयमिति, हृदये चौरवत् स्थितं कामं कृन्धि. कुचेष्विति समुदायाभिप्रायेण बहुवचनम्, विरहेण भिन्नान् वा मन्यन्ते. शिरसि हस्तदानेन निकटे समानयनमुक्तम्, ततो भजनेन संबन्ध उक्तः, अनेन विपरीतरस उच्यते. बन्धविशेषो वा तिर्यग्भेदः, एकवचनात्. तावता हि हृदयस्थितः कामो गच्छति. स्त्रीणां समूहे लीलाशयने परितः स्थितानां तथा संबन्धो भवतीति वा. ननु कर्कशेषु स्तनेषु कथं कामलचरणस्थापनमिति चेत्, तत्राहुः **फणिफणार्पितमिति**. नहि कालियफणात् क्रूरा अस्मत्स्तनाः; तत्र यथा चरणस्थापनं कृत्वा तदन्तर्गतो दोषो दूरीकृतः एवमत्रापि कर्तव्यः. **अम्बुजपदेन** च प्रत्यक्षतस्तापहारकत्वम्. ननु तथापि

स्त्रीणां वक्षसि चरणस्थापनमयुक्तमिति चेत्, तत्राहुः श्रीनिकेतनमिति, लक्ष्म्याः स्थानं तत्. लक्ष्मीः किल तत्र स्पर्शमर्हति अन्यासु कः संदेह इति. ननु भवत्यो मूढाः, कथं भवतीनां हितं कर्तव्यमिति चेत्, तत्राहुः तृणचरानुगमिति. तृणचरा गावः, तेषामप्यनुगं पश्चाद्गच्छति तद्वितार्थं, ते किं भगवता प्रेर्यमाणा इति तृणं परित्यज्यामृतं भक्षयन्ति. तेषां तृणमेवामृतं, तथास्माकमपि काम एवामृतम्. नैतावता परमकृपालोः कश्चनार्थः क्षीयते. ननु भवतीनां जितेन्द्रियत्वाद्यभावात् पापमस्ति, तदपगमे पश्चात्पदं स्थापयिष्यामीति चेत्, तत्राहुः प्रणतदेहिनां पापकर्षणमिति. वयं प्रकर्षेण नताः, नास्माभिः प्रकारान्तरेण निर्वर्तयितुं शक्यते किन्तु तव चरणप्रसादादेव नम्राणां पापं गच्छति, तत्रापि देहिनः प्रकर्षेण नतत्वेन धर्ममार्गादिपरित्याग उक्तः. देहाभिमानस्य विद्यमानत्वात् न ज्ञानमपि. प्रणतानां हि नाप्यधोगतिः. अतस्तव पदमेव तेषां पापनाशकं, चिन्तितं दृष्टं स्पृष्टम् आलिङ्गितं वा ॥७॥

SRI SUBODHINI: "Please place your lotus feet on our bosom, as like a thief, "desire" has got established himself in our hearts! And we want this "thief" to be completely destroyed. The word "bosom" has been used, in the plural gender, as the Gopis pray for all of them together. Earlier they requested the Lord to put His Holy hands on their heads, and this was done with a view to call Him, near to them. Then they requested the Lord to do "service" to them, so as to make Him accept their own service to Him, and to get fully related to Him. But here, by the reference to the "feet" they are requesting for a different type of service from the Lord and also to render Him the same, in a different way. By praying for the touch of His lotus like feet, the Gopis must have desired for the complete destruction, once and for all, of all their "desires". The final goal and result prayed for by the Gopis is that they are able to rid of all their desires, due to the love for our Lord! And only love him always.

If the Lord were to say that, "Your bosoms are hard and how can I place my tender foot on them?" The Gopis reply, "Oh Lord! Please do note, that our bosom is not harder than the hoods of the Kaliya serpent! You had destroyed the sins and blemish of the Kaliya serpent by putting your feet on his hoods, in the same way, please destroy, through your Holy feet, all of our desires, on a permanent basis. Your feet are like lotus, nay, lotus flower itself! Hence can and does mitigate heat. You, yourself are also like the lotus flower only, and You can also mitigate our sorrow. Hence with a view to destroy our sorrow, please place your Holy feet on our bosom! If You were to say, "How can I agree to your request? Is it not wrong to do this?" To this, the Gopis reply, "Oh! Lord! Your feet is the permanent dwelling place of Goddess Laxmi and she is always continuously in "touch" with Your Holy feet! You do not see anything inappropriate, on the part of Goddess Laxmi's action! Then, what is the problem or why is it inappropriate, that You touch us, who are Divine parts of "Goddess Laxmi only? Absolutely, there is nothing wrong in this!" Goddess Laxmi is clever indeed! You are all dull and how can I do something useful to you, foolish Vraja women?" (If the Lord were to say this), the Gopis reply, "the cows are also silent and dull. Why are you going behind the cows always to do good to them and to look after them so carefully? Are they eating "nectar" instead of "grass" as inspired by You? For them, the "grass" itself is the "nectar" and, likewise, for us, "our desire is our nectar". Our desire is our nectar and we are indeed very foolish and dull, and due to our dull nature, we will not be the cause for any harm or pain to You (being foolish) in any way, as You are of the extreme and exalted compassionate and gracious nature!

If the Lord were to say, "I have understood all of your ideas. But you have not conquered your senses and the strong effects of "sins", and it's nature, exist in you still. When the sins get destroyed only, I can place my feet on your bosom". Answering this, the Gopis say, "Oh Lord! (it is the other way about) you destroy the sins of those, who come and surrender to your Holy feet! We have given up our own way of righteous (Dhārmik) life and have prostrated and surrendered to You completely. We do not have any other capacity to surrender and do prostrations to You! Through the grace of your Holy feet only, we, the humble and lowly Vraja women, can hope to get our sins destroyed. Moreover, we all have "bodies" of the human nature.

"We have surrendered to You fully (PRANATA) — after giving up every other type of Sādhana or way to You Oh! Lord! As we are attached to our bodies, we do not have spiritual wisdom (Jnana) either. As, the surrendered souls do not get destroyed or made to attain the lowest of existence. [The purport of Gopis' statement is this. "Oh Lord! Until You give us the grace of the touch of your lotus feet, our sins will not be destroyed. Hence for the sake of destroying our "sins" at least, we have to meet You, in person. Hence You have to give us your Darsan, as we need, for the removal of our sins, the thinking, Darsan, touch or embracing of your lotus like Holy feet."]

The same type of prayer, but made in a different way, is done by a Gopi, who is better than the Gopi who made the earlier prayer. This Gopi is considered as "GUNĀTĪTA" or the one who has gone beyond the three qualities (GUNĀS).

इममेवार्थं ततोऽप्युत्तमा प्रकारान्तरेण प्रार्थयते मधुरया गिरेति.

मधुरया गिरा वल्गुवाक्यया बुधमनोज्ञया पुष्करेक्षण ।

विधिकरीरिमा वीर मुह्यतीरधरसीधुनाप्यायस्व नः ॥८॥

VERSE 8 Meaning: "Oh Lord, with lotus like beautiful eyes! Oh! Valorous Lord! We, who are your servants have been fully attracted to your beautiful speech, containing sweet and enchanting words, which bestows bliss and Aananda to the minds of the Jnanis (realized souls); please make us drink the nectar of your lips and give back our lives!"

हस्तेन च स्वरूपेण पदा चोपकृतिर्मता ।

मुखेन चोपकारो हि कर्तव्य इति ता जगुः ॥ (१)॥

KĀRIKA 1 Meaning: "The Gopis, through the 5th, 6th and 7th verses had prayed for our Lord's grace, through His Holy hands, His own entire self and His Holy feet. In the 8th verse, the Gopis are praying for the nectar of our Lord's lips, from His lotus like face. "Oh Lord! You should now accord the welfare to us, through your beautiful face". In this way, they began to pray."

पूर्वोक्तमपि सर्वं हि यावत्स्पष्टं न भाषते ।

तावत्सरसतां याति न कदाचिदिति स्थितिः ॥ (२)॥

KĀRIKA 2 Meaning: "Whatever has been spoken by them before will become full of Divine bliss only when the Lord will speak about this, through His own face! Till this is cleared by the Lord, there will not be the beauty of the bliss to be conferred by the Lord. This is the usual rule of "bliss or Rasa"."

The purport of this is that, as per the science of Rasa or bliss, our Lord has to speak out openly with a view to inspire Rāsa or bliss and that is why, they have prayed for the Lord to talk to them, through the lotus like face.

श्रीसुबोधिनी : हे स्वामिन्, मधुरया गिरा मुह्यतीरिमा गोपीराप्याययस्व. मोहो हि मरणपूर्वावस्थारूपः. तासामाप्यायने हेतुः विधिकरीरिति, आज्ञाकारिणीः सेवाकारिणीर्वा. असामर्थ्यं तु तव नास्तीत्याहुः हे वीरेति. शौर्यं हि आर्तानामार्तिनिराकरणार्थम्. इमा इति प्रदर्शनेन क्षणमात्रविलम्बेन मरिष्यन्ति इति सूचितम्. ननु वाङ्मात्रेण कथं मोहनिवृत्तिरिति चेत्, तत्राहुः मधुरयेति. मोहो हि मायारूपः, स भवत्स्वरूपेणैव निवर्तते सच्चिदानन्दरूपेण. तत्र तव वाणी आनन्दरूपेत्याह मधुरयेति, मध्वसाधारणो रसः तद्युक्ता मधुरा. वल्गु मनोहरं वाक्यं यत्र, वाक्यस्य मनोहरत्वं सत्यप्रियप्रतिपादकत्वेन, अतः सद्रूपता निरूपिता. बुधानां मनोज्ञा आह्लादकारिणी, अनेन ज्ञानरूपा निरूपिता— ते हि ज्ञानेनैव रता भवन्ति. मुखे नयने वर्तते इति तयोरपि व्यापारं कृत्वैव वक्तव्यमित्याहुः पुष्करेक्षणेति, कमलवत् परतापापहारके ईक्षणे यस्य. किञ्च अधरसीधुना अधरामृतेन च आप्यायस्व, वक्तव्याः द्रष्टव्याः पाययितव्या इति. मूर्छितानां हि मूर्छानिवारणार्थं महामन्त्राः पठ्यन्ते, कमलादीनि च शीतलद्रव्याणि स्थाप्यन्ते. सर्वथा असाध्ये अमृतमपि पाय्यते. अतिगोप्यान् वा रसान् पाययन्ति. इयं तु मूर्छा नाल्पेन निवारयितुं शक्येति वीरेति सम्बोधनम्. अनेनान्तिमावस्था प्रदर्शिता. पूर्वप्रार्थिताश्चार्थाः स्मारकत्वेनाधिकमूर्छाहेतवो जाताः ॥८॥

SRI SUBODHINI: “Oh! Lord! Through your sweet words, please give us the gift of our lives — we, who are as good as dead or unconscious. Becoming “unconscious” is the first stage, which will lead to death. You have to give us the gift of our lives, as we are your servants, always ready to obey your orders. It is not, that You lack the capacity to gift us our lives; You always have this capacity as You are a “VEERA” — the most courageous and valorous Lord! The “strength and power” in the valorous people are there only to be used for the removal of sorrow of people like us, who have been, suffering for so long!” Through the use of the words “there” (IMAA), the Gopis say, “if you delay now to give the gift of our

lives, even by a second, then we will all die. Please do not, therefore, delay at all."

"Through the mere listening of the Lord's words, how can "infatuation" (MOHA) end?" If the Lord were to say this, the Gopis reply, "Oh Lord! What You are telling us is not right! The "infatuation" which we have, is caused by "Māya" (your power of illusion) and this "Māyik" infatuation flees away only on having "Darsan" of your "SAT-CHIT-AANANDA" form (Truth-Consciousness-Bliss). Then surely, your words carrying the Divine bliss, will mitigate this "Māyik" infatuation!" By telling like this, this Gopi began to describe the glory of our Lord's words, "Oh Lord! Your words (VAANI) contains extraordinary bliss or Rasa. The words are always truthful and lovable and hence always enchants our minds!" Through this description, the "truthful" nature of our Lord's words is stated. The words of our Lord also bestow "bliss and Aananda" to the minds of "Jnanis" (realized souls) and hence our Lord's words are also of the form of "Jnana" or spiritual wisdom. These "Jnanis" are always very much attached and loving to listen to your words, due to this reason. Moreover, there are the lotus like eyes in your beautiful face, Oh Lord! — which like the lotus flower, mitigate the heat of sorrow from the minds of your devotees or Bhakthas. Hence please look at us with your beautiful eyes and make us drink the nectar of your face" (That is why the Lord has been called as with "lotus like eyes" (PUSHKAREKSHANA). Please make us satisfied with the nectar from your lips. Please give us Darsan and appear before us, speak to us, see us properly and make us drink the nectar of your lips."

For those who become unconscious, with a view to revive them back to the "waking" state, many steps are

taken like: (1) Chanting of high sounding and sacred verses (Manthras). (2) Lotus flowers or any cooling object/material are placed on them. (3) If this “unconscious” state, is impossible and difficult to be treated, then one has to get the “nectar” also to be used as a medicine! But the secret of such medicinal plants are not revealed by the physicians to all and sundry very quickly. Now the Gopis are also in the same state of “unconsciousness”, which cannot be cured through the ordinary or petty treatments. They really need the best of physicians – a veritable valorous person, “A VEERA”! – and “That Veera is You only Oh Lord!” As all the “treatments” and ways are always present in our Lord like (1) Our Lord appearing before them and speaking to them is equivalent to the chanting of great, secret and sacred Manthrams. (2) His eyes looking at the Gopis will act as equivalent of placing countless cool lotus flowers on their body and will mitigate their heat and revive them. (3) The Rasa of His lips is “nectar” itself (and not like nectar) and this nectar is capable of curing even the most impossible and difficult “unconscious” situations! Gopis show here that they have attained almost the last stage of their lives. Now they say that, as they have reached the final stage, they are remembering all that they have told our Lord on all the earlier occasions and they now attain a state of a more deeper “unconsciousness”.

In this way, the Gopis, in the above verses, had prayed for 4 types of materials. But when the Lord did not give them anything, up to now, then, they realized in their mind, “perhaps the Lord had not given us anything, considering us as “undeserving”. In His sight and gaze, we are still “undeserving” and unworthy of His grace. Now we have to mitigate this cause and reason for His

“displeasure”. By thinking like this, the maiden, who were unmarried and of the nature of Rajas-Satwiki, now say, through the next verse that, “Oh! Lord we are not non-devotees at all”.

एवं पदार्थचतुष्टयं संप्राप्य तददाने स्वयमेव हेतुमाशङ्क्य परिहरन्ति तव कथेति.

तव कथामृतं तप्तजीवनं कविभिरीडितं कल्मषापहम् ।

श्रवणमङ्गलं श्रीमदाततं भुवि गृणन्ति ये भूरिदाञ्जनाः ॥९॥

VERSE 9 Meaning: “Oh Lord! Your nectarian Divine stories and Leelas have revived the lives of those, who are burnt by the fires of this Samsāra (i.e. your Divine Leelas revive those who are dead); those who have understood the Rasa or bliss of the words and sounds containing your Divine stories and Leelas, have always praised them; these Divine Leelas destroy all of one’s sins; by just hearing, your Divine stories and Leelas confer welfare and auspiciousness. They are full of the grace of Goddess Mahalaxmi and are present everywhere (omnipresent) and noble and exalted Mahatmas, on this earth, always sing the glory of the virtues of your Divine stories and Leelas.”

श्रीसुबोधिनी : ननु सर्वमिदं प्रार्थितं भक्तेभ्यो देयं नत्वभक्तेभ्यः. अभक्तत्वं च विरहेऽपि जीवनादवसीयते. भगवांस्तु सर्वनिरपेक्षः, न तस्य भवज्जीवनेन कार्यं, लक्ष्मीसदृशो यस्य कोटिशो दास्यः. अतः “स्त्वयि धृतासव” इत्यप्यसंगतम्. तस्माद्व्यर्थमेव प्रार्थनमित्याशङ्क्य परिहरति— नेदं जीवनमस्मत्कृतिसाध्यं किन्तु तव कथा विरहेण प्राणानां गमने प्रतिबन्धं करोति. कथायाः पुनः यथा तव सामर्थ्यं तथा; सापि षड्गुणात्मिका मोक्षदायिनी परमानन्दरूपा च, तदाहुः तव कथा अमृतमिव. अमृतं भगवद्रसात्मकं, सर्वेषां मरणादिनिवर्तकं यद्रूपं तदमृतशब्देनाच्यते. अतो मोक्षदातृत्वं परमानन्दरूपता च सिद्धा. इदानीं षड्गुणान्निरूपयन्ति

तप्तजीवनमित्यादिषड्भिः पदैः. तप्ता ये संसारे तेषां जीवनं यस्मात्. अमृतं हि तापनिवर्तकं प्रसिद्धमेव. वैराग्यं च भगवतो ज्ञानं वा सर्वतापनिवर्तकम्. यत्संस्कारयोग्यं तद् ज्ञानेन नश्यति यदयोग्यं तत्परित्यागेन. अतएव स्मात्तैः संस्काराशक्तैः परित्यागएव बोध्यते. अतो ज्ञानं वैराग्यं च तापनाशकं भवतः. आपाततस्तापनाशकत्वं जलादावपि वर्तत इति तदर्थमाह कविभिरीडितमिति. कविभिः सर्वैरेव शब्दार्थरसिकैः ज्ञानिभिरीडितं ज्ञानं वैराग्यं वा. आपाततः स्त्रीषु तथात्वमस्तीति तद्व्यावृत्त्यर्थमाहुः कल्मषापहमिति, कल्मषं पापमपहन्तीति. "ऐश्वर्यस्य समग्रस्य धर्मस्य"त्यपि क्वचित्पाठः. अलौकिकसाधकं च वीर्यं महत् तद्धर्मरूपमेव भवति. धर्म्यं च पुनः कल्मषनिवर्तकं भवति, पूर्वोक्तधर्मविशिष्टं च. कथायाश्च तथात्वं सर्वत्र प्रसिद्धम्. प्रायश्चित्तादीनामपि आपाततस्तथात्वमस्तीति तद्व्यावृत्त्यर्थमाह श्रवणमङ्गलमिति, तद्गोमयादि-लेपनात्मकमुपवासात्मकं च स्वरूपतोऽप्यमङ्गलं घोरात्मकत्वात् श्रवणेऽप्यमङ्गलम्, इदं तूदारचरितं श्रुतमेवानन्दं जनयतीत्यनुभवसिद्धत्वात् श्रवणमङ्गलम्. तेन कीर्तितुल्यता निरूपिता. पुत्रजन्मादिश्रवणस्यापि किञ्चिद्धर्मसाम्यात् श्रवणमङ्गलत्वमाशङ्क्य तद्व्यावृत्त्यर्थमाह श्रीमदिति, तद्धनव्ययसाधकं न तु धनसाधकं, कथामृतं तु लक्ष्म्या अप्यपेक्षितत्वात् तद्युक्तं भवति. तेन श्रोतुर्वक्तुश्च तत्सिद्धिः. राज्यप्राप्तिश्रवणं तथा भवतीति तद्व्यावृत्त्यर्थमाह आततमिति. आ सर्वतः ततं व्याप्तम्; राज्यादिकं तु परिच्छिन्नं, भगवत ऐश्वर्यं तु न तथा, अन्तर्बहिः सर्वेषां सर्वथा व्याप्तमिति. कथामृतं च पुनः सर्वलोकान् व्याप्य तिष्ठति, स्वसामर्थ्यं सर्वत्रैव सम्पादयति. तस्मात् स्वरूपतो धर्मतश्च भवत्सदृशी भवत्कथेति तया कृत्वा जीवनं, न तु स्वतः. अनेनोत्कर्षोऽप्युक्तः— त्वं कदाचिन्मारयस्यपि, कथामृतं तस्मिन्नपि काले जीवयतीति. भगवान् स्वतन्त्रः कथामृतं परतन्त्रमित्येतावान् विशेषः. त्वं च अवतारे ब्रह्मादिभिः प्रार्थित आगच्छसि, आगतोऽपि तिरोभवसि, कथा तु समागता न तिरोभवति. अतएव तादृशं कथामृतं ये भुवि गृणन्ति तएव भूरिदाः बह्वर्थदातारः. य इति प्रसिद्धाः व्यासादयः. भूरिदाश्च ते अजनाश्च, ते केवलं भगवद्गूपाः जननादिदोषरहिता वा. परं विरलममृतं केवलं मरणोपस्थितौ तन्निवर्तकमेवेति, न तु संभूयैकत्र रसजनकम्. रसपिण्डयोरिव तव कथायाश्च विशंषो, अन्यथा

कथार्थमेव यत्नः कृतः स्यात् परं विरहे मरणनिवर्तकत्वेन तदुपयोग इति भगवत्त्वेन स्तूयते. अतस्तैर्भगवत्कथाकथकैः बहु दत्तमिति तद्वशाद् जीवनम्. एतत्सात्त्विक्याः ॥९॥

SRI SUBODHINI: The Gopi, gives that reason first, as thought of in her mind, if the Lord were to ask her, "All of these which you have now asked Me, I usually bless only the devotees, with all these benefits. I never give this grace to the non-devotees! You are all still carrying your lives, in this state of "separation" from Me. Hence I consider all of you as "non-devotees" and not worthy or deserving to what you have asked for!" The Gopis thought within themselves, that whether they are alive or not, the Lord being without any desire or demand, will not be affected in any way. Our Lord is always bereft of any "desire of any type". Our Lord has countless servants like Goddess Laxmi. Hence for the Gopis to say that, "We are all searching for You" is a waste of time and the prayer made for this is also meaningless. The Gopis now refute this type of stand taken by the Lord, that they are still alive, although they have been separated from our Lord. Due to this reason (being alive, even when separated for the Lord) they may even be thought of being "undeserving" and "non-devotees", but the Gopis say that, "We are still keeping our lives and this is due to our own efforts. In fact, due to the separation from you, we would have died a long time ago but on listening to your Divine stories and Leelas, our lives have been saved, as your Divine stories and Leelas have the same power to protect and save as your own self! Your Divine stories and Leelas also have the same 6 types of your opulence and other powers. They confer liberation too. They bestow also the highest limitless bliss or

Aananda (Paramaananda)". The Divine story of our Lord is like the Divine nectar (AMRUT). This is of the same Divine form like our Lord, like His own bliss or Rasa, through which a soul is able to get out of the thralldom of this Samsara of births and deaths. Ultimately this "Bhagavad Katha Rasa" confers liberation and the highest bliss.

Like in our Lord, there are 6 qualities such as opulence (Aishwarya), in our Lord's Divine Leelas and stories also, there are 6 qualities.

(1) TAPTA JEEVANAM: (Reviving the burnt or dead):
 "The nectar in the form of your Divine Leelas and stories, revives those, who have been "burnt" by the heat of sorrow of this material worldly existence". "Nectar" removes the burden of sorrow — this is well known. The "detachment" (Vairāgya) and "Jnana" (spiritual wisdom) of our Lord, destroys all types of sorrow. In this world, the sorrow arising out of actions, which are worthy of being done (good and Dhārmik actions) is removed through, the dawn of "Jnana" or spiritual wisdom. The sorrow arising out of action which cannot be purified (i.e. Adhārmik or wrong actions) can be removed by only full renunciation or detachment (Vairāgya). That is why the scriptures give the instruction of doing full and complete renunciation, where "purification" is not possible. Hence "Jnana" and "Vairāgya" destroy the heat of sorrow and suffering.

"What is the special feature in "Jnana" and "Vairāgya" being capable of destroying the heat of sorrow? The "heat" can be removed through the use of water also! This is a well known fact. On this, the Gopis reply, "We have yet to hear the statement from a wise pundit, that water

can remove and quench the heat of sorrow created by "separation" from our Lord! But we are certain that "Jnana" and "Vairāgya" arising out of the imbibing the nectar of our Lord's Divine stories and Leelas, have the capacity and power to remove and completely destroy all types of worldly sorrows — this truth has been seen and respectfully accepted by those wise pundits, who have realized the "Rasa" or "bliss" of the "sound" and "meaning" of our Lord's Divine Leelas and stories!

The wise pundits have told, that even women have the capacity to remove the suffering of people and if so, what is the necessity for having this nectar of our Lord's Divine Leelas and stories? The Gopis say in reply, "the women can remove suffering, in a worldly way, for some time only, but the nectar of our Lord's Divine Leelas and stories, not only destroys, by its very roots, the sorrow created by the separation from our Lord, on a permanent basis but also destroys the entire stock of one's sins. Hence "women" can never become equal to the nectar of our Lord's Divine Leelas and stories.

(2) KAVIBHIREEDITAM (praised by wise people): Hence, the second quality of our Lord's Divine Leelas and stories, is that they are praised for their qualities, by the wise sages who have realized our Lord and are His devotees.

(3) "KALMASHAAPAHAM" (removes and destroys all sins): The nature of the Divine Leelas and stories of our Lord, is described by these words, "that they destroy all the sins and defects".

Our Lord has 6 Divine qualities in Him viz. (1) "Aishawarya" (opulence). (2) "Dharma" (righteousness — there is another reading also for this. The word used here

is "VEERYA" or power or valor). (3) "Yash" (fame). (4) Shree (wealth). (5) "Jnana" (spiritual wisdom) and (6) "Vairāgya" (detachment). The word "Dharma" can be read as "Veerya" also — as "supernatural" events can be enacted by our Lord only through His "power of valour" (VEERYA) and hence "Veerya" is of the same form as "Dharma". "Dharma" (righteousness) can destroy one's sins and also ensures blessings of the "supernatural" nature. The Divine Leelas and stories of our Lord destroys one's sins and also confers "supernatural" benefits. Thus both "Dharma" and "Veerya" are almost the same, especially in their "effects".

"Repentance and reparation (Prāyaschittam) also destroys one's sins. This is also well known". Answering this the Gopis reply, "Mere listening of our Lord's stories containing His Divine Leelas, confers great auspiciousness. No dangerous or fearsome results occur in this method (i.e. listening to the stories of our Lord) of removing one's sins. But in the performance of practices and rituals dealing with repentance or reparation, the first few actions are cruel and give enormous physical problems e.g. applying the cow-dung on the body, fasting — all these look like "inauspicious". As these "actions" are all seen as "cruel" and even to hear them being described is considered as reprehensible and does not lead to any joy. This is the experience of everyone.

(4) SRAVANA MANGALAM (very auspicious to hear this, as conferring welfare, in every way): That is why, the fourth quality among the 6 qualities of our Lord's stories, has been titled as "conferring auspiciousness by just hearing them". That, our Lord and His Divine stories are like His quality of "Yash" or fame. That, these stories instantly confer "auspiciousness" is well known and "famous" in this world.

(5)SRIMADATATHAM (Goddess Laxmi resides in our Lord's stories): Hearing about the birth of a son also gives great joy, "Thus this joy also is perhaps equal to the joy of hearing our Lord's Divine stories only. Rejecting this view altogether, the Gopis say that, "The story of our Lord's Divine Leelas is full of "Shree" or Goddess Laxmi is eternally present, in the stories of our Lord's Divine Leelas. The "teller" and the "hearer" of these stories attain their respective goals. Even Goddess Laxmi also is always very eager to listen to the nectarian stories of the Divine Leelas of our Lord. She also wants to attain "fame" through listening to these stories of our Lord's Divine Leelas.

If one attains a "kingdom or territory" — this is also capable of giving joy and fame. The recipient becomes happy and his fame also spreads. Replying to this the Gopis say, "The nectar of our Lord's stories are spread far and wide. In other words, everyone listens to these auspicious stories and drink the nectar of these Divine Leelas. Thus, these stories ensure it's victory over both the inside and outside of one's being. Having a small piece of territory or kingdom is "limited" (with a boundary). But the nectar of our Lord's stories is "unlimited and undivided" and due to this the Aananda and fame, which one attains through this, is also unlimited and eternal. From this, it is said that like our Lord's "opulence" (Aishwaryam) is unlimited and immeasurable, in the same way the opulence of our Lord's Divine stories also is unlimited.

"Due to this reason only Oh! Lord! Your Divine stories are like yourself and your qualities (nature) only. Due to this "Kathāmrutam" (nectar of your stories) we are still alive! Our life has not remained secure by the force

of its own power at all! Sometimes, You kill us also but even at the time of death, the nectar of your Divine stories saves us from sure death. Due to this, the nectar of your Divine stories is greater than Yourself! The only difference being, You are always independent and the nectar of your Divine stories is under the control of someone else."

(6) BHOORIDĀJANĀHA (being sung by noble persons): Lord Brahma and others often pray and after listening to their prayers, Oh Lord! You come into this world manifesting Yourself, as an incarnation. But You make the "disappearance and hiding" acts too. But your Divine stories, once having come, never ever gets disappeared or hide themselves. Due to this reason only, sage Vyasa and other sages extol the greatness and glory of the nectar of your Divine stories and all these stories contain sacred meanings. "These sages like Vyasa are not only just authors of your Divine stories, but they themselves are the symbols of your Divine form only, birthless and eternally Divine." In this way, the blemish of their "birth – death" factors, has got destroyed totally. (this meaning becomes clear when the words "BHOORIDĀJANĀHA" is read together – wherein the word "AJANA" (unborn) becomes clear!)

What is the difference between the nature of the Divine form of our Lord and the nectar of His Divine stories? By giving an example, this is being explained. Like water is the same but is seen with a difference of being "water" and "ice". Water flows and ice is stable or remains in one place. In this way, our Lord's stories are like "water" which will flow to all the places, carrying with it, the bliss or Rasa of our Lord and the Lord is like "ice" who is stable and situated in one place. The Rasa or bliss of the Lord's Divine stories removes the possibil-

प्रसूतयिनी : यद्यपि कथया स्थातुं शक्यते, यदि कथया न

ity of death but cannot remain in one place together and generate bliss or Rasa. You Oh Lord! — being the symbol of bliss or Rasa can confer bliss at one place. "This is the difference between the Lord and His Divine stories". If this difference was not there, we would have put effort only to attain the nectar of your Divine stories but due to this difference, we are putting efforts to have your Darsan. We can use your Divine stories to put off, the impending death, being caused by the sorrow of being separated from You; hence we always praise your Divine stories as being equal to You". Hence it is said by the Rajas-Satwiki Gopi, that the "tellers" of our Lord's Divine stories have rendered a great service to them.

[LEKH: Due to the grace of our Lord, when the "Jnana" enters (Jnana is the quality of our Lord) into the soul, then all the sorrow is ended. In the same way, when the nectar of our Lord's stories enters into one's heart, through one's ears, then also, the sorrow of the being gets destroyed.

On the destruction of the materials connected with a "worldly" (attached) life only, one can hope to get release from sorrow. These materials are of dual nature. (1) One which can be purified or deserve to be purified. (2) Which can never be purified. "Jnana" or spiritual knowledge removes the sorrow caused by the first category. Only through the entry of "Jnana" (spiritual wisdom) of our Lord, into oneself, one will consider oneself as being "one and united" with our Lord. Till this happens, we will always consider our Lord being separate and as the "other" (ANYA). Thus this "identification" with the body and the "non-identification" with our Lord gives rise to sorrow.

Sacred actions (Samskāra) purify oneself (e.g. good deeds, Satsangha and spiritual practices). Through these actions, one attains the grace of our Lord and gets “Jnana” or spiritual wisdom. Then the devotee gets the “vision” of our Lord being present everywhere. He gets the certain knowledge that “all this is Brahman” (BRAHMAROOPA). This “wisdom” destroys the knowledge of considering anyone or anything else as the “other” and due to this, sorrow gets ended – as sorrow comes only when we see “another” and not the Lord everywhere – which is the actual truth. One’s sorrow gets ended with this “unifying” vision and knowledge only.

Excessive association with the “pleasures” of the senses destroys one’s spiritual knowledge (e.g. women, and other material objects). Hence, these can never be purified and the best way is to renounce them or become absolutely detached (Vairāgyam). Then only one can hope to cross over one’s sorrow.

The next verse is spoken by the Gopi who is of “Rajas-Tamasi” nature.

तामस्याः वचनमाह प्रहसितमिति.

प्रहसितं प्रिय प्रेमवीक्षितं विहरणं च ते ध्यानमङ्गलम् ।
रहसि संविदो या हृदिस्पृशः कुहक नो मनः क्षोभयन्ति हि ॥१०॥

VERSE 10 Meaning: “Oh! Beloved! Your alluring laughter!, Captivating look with Divine love!, Your gait, playing the flute, which is very auspicious for our meditation; your sweet words spoken to us alone, which always enchant all our hearts – all these Oh! The cunning one! Makes our minds troubled.”

श्रीसुबोधिनी : यद्यपि कथया स्थातुं शक्यते, यदि त्वदीयैर्धर्मैः क्षोभा

नोत्पादितः स्यात्. यथा भगवति षड्गुणाः सन्ति तथा षड् व्यामोहका अपि गुणाः सन्ति. अन्यथा कथयैव चरितार्थता स्यात्. तदर्थं भगवान् मायया कुहकलीलामपि करोतीति स्वस्वभावदोषाद् भगवति तथा स्फूर्तिरिति; यथा ज्वरितस्य अन्त्रे विरसताप्रतीतिः. अत आह तव प्रहसितादिकं नो मनः क्षोभयतीति, प्रकर्षेण हसितं, स्वभावतएव खिन्ना, तां त्यक्त्वा अन्यया सह स्थित इति, ततश्चेत् समागत्य प्रकर्षेण हसति, सुतरां क्षोभं प्राप्नोति. प्रियेति सम्बोधनात् तव सम्बन्धोऽपि स्मृतः क्षोभजनको जायते. अतएव यासां न सम्बन्धः तासां न क्षोभः. किञ्च तव यत्प्रेमवीक्षितं प्रेम्णा वीक्षितं तदपि क्षोभयति स्मृतं सत्. अन्यविषयकं वा विश्वासजनकत्वाद्वा अन्तःकपटरूपमिति क्षोभजनकम्, अन्यथा कार्ये विसंवादो न स्यात्. मनस उत्तोलकं वा आशाजनकम् आशया च श्रमः. तव विहरणमपि क्षोभजनकम्. विहरणं यच्चलनं, वेणुवादनादिना रसो भगवदीय आकाराद् बहिः स्थाप्यत इति, विशेषेण हरणं यस्मादिति त्रिभङ्गललितादिकं भवति. तत्पूर्वमस्माभिर्ध्यातमिति ध्यानमेव मङ्गलं, त्वल्लक्षणं शुभफलं प्रयच्छतीति. तदपीदानीं क्षोभजनकं, तिरोहितत्वात्. त इति सर्वत्र सम्बन्धः. अन्यन्माययापि करोतीति मुख्यतया अत्रोक्तिः. एवं रूपसम्बन्धे चतुष्टयं क्षोभकमुक्तम्. नामसम्बन्धि द्वयमाह रहसि संविद इति या हृदिस्पृश इति, रहसि एकान्ते संविदो ज्ञानरूपाः भगवद्वाचः. ज्ञानान्येव वा शास्त्रजनितानि बन्धाद्यभिज्ञारूपाणि. तत्रापि या वाचो हृदिस्पृशः हृदयगामिन्यो भवन्ति. अस्मदनुगुणाएव बन्धसंविदो वा, न तु केवलं नायकानुगुणाः. अतएवमेते सुखहेतवोऽपि, भवान् वञ्चयति चेत्, तदा क्षोभं जनयन्ति. अयमर्थः सर्वानुभवसिद्ध इत्याह हीति ॥१०॥

SRI SUBODHINI: "Although we are keeping our lives, due to the drinking of the nectar of your Divine stories and Leelas, but your conduct and nature have troubled us very much. Like, in You, there are also 6 Divine qualities, there are also 6 qualities in You, which gives rise to the infatuation in the minds of people. Otherwise, we could have continued with our Lives, through the aid and help of your Divine stories". Hence

the Lord, through His own power of "Māya" (illusion) plays His Leelas which are "cunning" and this Leela, in turn, leads to our conviction, that the Lord too has a lot of "blemish" – although this imputing of "blemish" on the Lord is due to our own "attitude or nature" only." Like a person, who has fever loses his taste and every dish is bitter for him, although the food is not bitter at all, in the same way, due to their own blemish, the Gopis began to see "blemish" in the Lord, although, in reality, our Lord has no "blemish" at all! Due to this reason, the Gopi says that, "Oh Lord! Your "special laughter is giving us trouble and agitation in our minds"!

After giving up a Gopi due to her "Tamasik" attitude, the Lord goes away with another Gopi and afterwards He comes back and laughs loudly! All these really trouble and disturb the minds of the Gopis. "Oh beloved!" this type of "addressing" has been done, by the Gopi to explain "Oh Lord! When we remember your relationship with us, then also we feel agitated in our minds and hence, the one who has no relationship with You, has no trouble or agitation in their minds."!

"When we remember your loving gaze and look at us, this originates "disturbance" in us. When You see another Gopi with great love, and when we remember this, we feel agitated again. Many times, You show us your love, cunningly, which is "superficial" in nature, with a view to inspire confidence in us. When we remember this, we again get disturbed. Is it that You are testing us? Oh! Lord!, even if it is so, we again get trouble in our minds, as our love to You is not "new" or "artificial". Our love to You is natural and famous and if You "test" the depth and nature of our love for You, we become unhappy and troubled!

Oh! Lord! Your seeing us, with so much love originates the desire in us. For the fulfillment of these desires, we have to put efforts and these "efforts" lead to trouble and desperation in us!

Oh! Lord! When You play your flute and move about in Vraja, exhibiting your thrice-curved body and enchanting disposition and physical gait, then this "movement" of your's brings out the bliss and Rasa, situated in our inner-minds and this also makes us unhappy and disturbed!

When we were meditating on the "thrice-curved" sweet Divine form of your's, then, due to this meditation, all types of good tidings happened in our lives (i.e. of auspicious nature). In other words only auspicious results ensured through this meditation. But now, the same remembrance has given rise to "trouble and disturbance", as You have disappeared completely from our sight."

In this verse, the word "Te" (your) is related to all the four qualifications described by the Gopis viz. "your laughter", "loving look", "enchanting gait" and "auspicious for meditation". But this word "your" predominantly pertains to two qualifications only viz. "your enchanting gait" and "auspicious for meditation" — the reason being that the two other qualifications viz. "your laughter" and "loving look" can occur also during the Leelas exclusively enacted through the power of our Lord's "Māya" or illusion! But all these four, as they are related to the form of our Lord, create disturbance and unhappiness, to the Gopis when the Lord is not present.

After describing all the above four qualifications of our Lord's form as "causing disturbance", they now say, that through two ways the "name" of our Lord, also cause

unhappiness. When the Lord is with the Gopis in a secluded place, the Holy words of our Lord or His physical actions, communicating to them His blissful love — these words whispered in secret to the Gopis, go straight into their hearts. Thus, both His words and His physical acts give immense bliss to the Gopis. "But if these two things are also seen as the means of our Lord deceiving us, then, certainly we will feel very unhappy and instead of giving us bliss and joy, these two (viz. His words and actions) will cause only more trouble and pain for us". The word "Hi" (for) used by the Gopis, denotes that anyone can conclude or understand this, as per their own inner-experience.

The next verse is spoken by the Gopi of the Rajas-Rajasi nature.

राजस्या वचनमाह चलसीति.

चलसि यद् व्रजाच्चारयन्पशून् नलिनसुन्दरं नाथ ते पदम् ।
शिलतृणाङ्कुरैः सीदतीति नः कलिलतां मनः कान्त गच्छति॥११॥

VERSE 11 Meaning: "Oh Lord! When You go to the forest, from Vraja, grazing the cows, your feet, which is more tender than the lotus flowers, get hurt through stones, grass and the sharp heads of the Dhruva grass; seeing this pain of yours Oh! Beloved! Our minds become extremely unhappy!"

श्रीसुबोधिनी : अस्माकं तु स्नेहवशात् त्वद्विषयिकासमीचीनेऽपि खेदबुद्धिर्जायते, तव तु नास्मद्विषयिणी सत्यखेदेऽपि जायत इति न्यायविरोधमिवाह. यद् व्रजात्पशून् चारयन् चलसि तत्र चलनं नलिनापेक्षयापि सुन्दरं कोमलं, हे नाथ, ते पदं मार्गस्थितैः शिलतृणाङ्कुरैः— शिलाः पाषाणाः, तृणानि, अङ्कुराः दर्भादीनां, तामसानि सात्त्विकानि राजसानि; अथवा शिलारूपं यत्तृणं शिलतृणं कठिनतृणं,

तस्याङ्कुरैः— अतिपरुषतीक्ष्णैः **सीदतीति** क्लेशं प्राप्नोतीति, वस्तुतो न प्राप्नोत्येव तथापि, हे कान्त भर्तः, **मनः कलिलतां गच्छति**. व्रजादिति प्रातरारभ्य खेदः सूचितः. चलनादेव च खेदः अतः प्रथमतस्तदेवांक्तम्. वस्तुतस्तु तव पदे अस्मत्स्थानं विहाय न गच्छतः तथापि भवानेव तथा चालयति. किञ्च व्रजस्थिता गावो अरण्ये नीयन्ते. तासां चारणं न मार्गगमनेन भवति अतो अमार्गेऽपि गन्तव्यम्. भूम्यादीनाम् अनुग्रहार्थं न पादुकाग्रहणं, पाल्यानां चर्म च न परिधेयम्, अतो नलिनसुन्दरं पदमेव शिलतृणाङ्कुरैः सीदति. (नलिनः!) जले एव स्थातुं योग्यं, जलपूर्णे वा. नलिनादपि सुन्दरं चेत्, लक्ष्म्यामस्मासु वा स्थातुं योग्यम्. नाथेति सम्बोधनाद् ब्रह्म एवात्रार्थं नियोज्याः सन्ति तथापि स्वयमेव गच्छसीति. वने हि त्रिविधा भूमिः— पर्वतरूपा अरण्यरूपा कच्छरूपा च. तत्र क्रमेणैकमेकत्र भवति, सर्वं वा सर्वत्र. अवसादो अशक्त्या एकत्र स्थितिः तदा चिन्ता भवति, स्वयं गत्वा स्वहृदये स्थापनीयमिति. **मनःकान्तेति** च, तेन मनःस्थापितमपि न तिष्ठतीति

॥११॥

SRI SUBODHINI: “Oh Lord! We have so much love for You, that we pray for your welfare always — that we are always anxious that You should be always happy and healthy. But our mind always gets disturbed, when we see pain being inflicted on You, which makes us more unhappy. Although we really feel very unhappy due to your pain, this does not affect You in any way or You do not care for our feelings. “Is this not really unjustifiable?” In this verse, this Gopi is describing this sort of “injustice” done to them, by our Lord! When You go into the forest, grazing the cows, the stones, the sharp blades of the grass and other hard materials, hurt your tender feet, which is more tender than the petals of the lotus flowers. The stones are Tamasik, the grass is Satwik and the Dhruva grass is Rajasik. In reality our Lord does not get any pain — but for us it looks, as though that your feet are being hurt. Oh! Beloved! Our minds get very sorrow-

ful and unhappy. No sooner, You leave Vraja for the forest, we begin to become unhappy thinking that You will have pain due to getting your feet hurt! By going and walking through your feet only, we have experienced this sorrow about your pain. In reality, Your Holy feet are firmly and securely imbedded in our hearts; do not move out of our hearts, to any place outside of us! But You take them away and walk in Vraja, with a view to graze the cows, in the Brindavan forest. However, You do not walk through the straight clear path, while grazing the cows, and You move about also, through several alleys and roads, which are not clear or straight. Large sharp stones are there, in these, unknown paths and You move in these roads also! You are fully desirous of blessing this mother earth, through the grazing of the cows too! Due to your desire, You move about through your uncovered legs (naked – without shoes) so that the mother earth, will get close contact with your Holy feet and attain immeasurable bliss! Hence Oh Lord! You do not wear any shoes. Moreover You also do not wear shoes made of leather, as You are averse to use any material like leather of the cows and others, whom You have vowed to protect at all times! Due to this, your Holy feet are always “naked”. These hard stones, sharp heads of Dhruva grass and thick shrubs give You pain! This tender lotus like feet, deserve to be in water or in a lake full of clean water. We feel your Holy feet are more beautiful than the lotus flower and due to this, your Holy feet should always be worshipped and safely secured in the bosom of Goddess Laxmi or in our hearts only!”

The Gopi has addressed our Lord Shri Krishna as the “Lord” – to denote, that there are so many servants who work for the Lord and “with You also, there are so many servants, serving You, and You should have made them

graze the cows, and You should refrain from doing such "pain-giving" tasks by yourself! Why do You go alone doing this work and get pain, which makes us very unhappy?

"Oh Lord! The forest ground is not plain. It is of three types (1) Mountainous. (2) Forest and (3) Wet lands. In the mountains, we come across sharp stones, in the forest, sharp grass, and in the marshy (wet) lands, we see the thick growth of Dhruva grass with its sharp piercing heads! Or in all these places, all the three are also seen! Sometimes, the Lord stays put in one place, suddenly, on getting the pain from either a sharp stone or a piercing head of grass — gets immobilized through this pain — then the Gopi says, "We become very anxious and think that, we should come over to the place where our Lord had got immobilized, take His two Holy feet and keep them securely in our hearts only! The Gopi further says, "Oh Lord! You are the beloved of our minds! Through this, You have protected our minds. In other words, You have stabilized or stationed our minds in yourself. But, although our minds are stable, we often feel that our minds should go to that place only, where your feet has been hurt!

Up to now, in 11 verses, this "song" has been sung — 4 verses by the "married" Gopis viz. (1) by the Satwik-Rajasi Gopi. (2) by Satwik-Tamasi Gopi. (3) by Satwik-Satwiki Gopi and (4) by the Gopi who has gone beyond the three Gunās. Afterwards the verses 5 to 11 (7 verses) have been sung by the "unmarried" Gopis viz. (5) by Satwik-Satwiki Gopi. (6) by Satwik-Tamasi Gopi (7) by Satwik-Rajasi Gopi (8) by the NIRGUNA Gopi (who has gone beyond the three qualities) (9) by Rajas-Satwiki Gopi (10) by the Rajas-Tamasi Gopi and (11) by Rajasi-Rajasi Gopi.

Now from the 12th verse, the “married” Gopis say in order, that the first verse is sung by Rajas-Tamasi Gopi. These Gopis are “married” and usually, they are incapable of going into the forest from Vraja. Due to this, when the Lord returns from the forest, at dusk, they get the inspiration of “loving desire” for our Lord, on seeing Him, returning! Later, on the rise of “Rajoguna”, she desires and prays for union with our Lord and on the rise of Satwaguna, she prays for the blessing of “the nectar of our Lord’s lips.”

The unmarried Gopis always enjoy the companionship, night and day, with our Lord, through which, their only “love” is our Lord only — on an exclusive basis! Hence, our Lord need not originate or inspire “love” for Him (as they are full of love already for our Lord). Only for the “married” Gopis, our Lord blesses with “love” for Him, when He comes back to Vraja. This is explained in the next verse.

एवं सप्तविधा अनन्यपूर्वा निरूपिताः चतस्रश्च ताः. अतः परं क्रमेण षट् ता एव निरूप्यन्ते. तत्र प्रथमं राजसतामस्या वचनम्. ता हि बहिर्गत्वा द्रष्टुमशक्ताः. अतो यदा संध्यायां भगवानायाति तदा भगवन्तं दृष्ट्वा मनसि कामो भवति. ततो बन्धप्रार्थना अधरामृतप्रार्थना च रजसा सत्त्वेन च भविष्यतः, अनन्यपूर्वाणां तु नित्य एव कामः, दिनपरिक्षये इति.

दिनपरिक्षये नीलकुन्तलैर्वनरुहाननं बिभ्रदावृतम् ।

धनरजस्वलं दर्शयन् मुहुर्मनसि नः स्मरं वीर यच्छसि ॥१२॥

VERSE 12 Meaning: “Oh warrior of valorous deeds! You originate again and again intense love for You, in our minds, by showing your lotus like face, everyday, while coming back from the forest at dusk — the face partially covered with curled dark tresses and filled with the dust of cows’ feet”!

श्रीसुबोधिनी : दिनपरिक्षये संध्याकाले, क्षयोक्त्या दिने द्वेष्यत्वं ज्ञाप्यते. रजोगुणस्यायं समयः, कामस्य च कालः. नीलकुन्तला भ्रमरा इव रसबोधकाः. ये हि मुखकमललावण्यामृतं पिबन्ति ते उद्वान्धका भवन्ति. अतस्तैरावृतं वनरुहवत् कमलवद् आननं बिभ्रद्, हे वीर, नः मनसि स्मरं यच्छसि. (सन्ध्यायां नीलवर्णैरावृतत्वे तत्प्रभाव्याप्तत्वं भवतीति तदुक्त्या वनरुहोक्त्या च कुवल्याभत्वं ज्ञाप्यते. तथा च प्रियामुखेन्दुदर्शनेनोत्तरोत्तरमधिकविकासवत्त्वमितः पूर्वमतादृशत्वं च ज्ञाप्यते. तेन प्रियस्य सर्वास्वासक्तिः सूचिता भवति. अतएव 'जल'पदं विहाय वनपदमुक्तम्. तेन वने याऽवस्था तां ज्ञापयितुं तान् धर्मान् बिभ्रदेवाननं दर्शयतीति ध्वन्यते.) धनेन गोभिः रजस्वलं मुहुश्च प्रदर्शयन्, मध्येमार्गं गच्छन् उभयतः स्थिता गोपीः पर्यायेण पश्यति, अतो मुहुः प्रदर्शनम्. अग्रे गच्छन् पुनः पुनर्व्याधुत्य पश्यतीति वा तथा. तादृग्दर्शनं स्वापेक्षाज्ञापकमिति स्मरजनकम्. निरन्तरदर्शनेन तत्रैव रसास्वादनमिति न स्मरोत्पत्त्यवसरः स्यात्. अतो वारंवारं प्रदर्शनं स्मरानेः संधुक्षणमिव भवति. तादृशं कृत्वा तत्पूरणार्थं तन्निराकरणार्थं वा युद्धमवश्यं कर्तव्यम्. तत्सूचयन्ति वीरेति. धनेन रजस्वलं च श्रमसूचकं भवति, श्रमनिवृत्तिश्चास्माभिरेव. वनरुहमिति, वन एवैतत्सर्वथा भोग्यम् अतोऽत्रैव समागमनम्. अनेन गृहे रतिं दास्यामीति पक्षो व्यावर्तितः. बिभ्रदिति बलात्कारेण तामेवावस्थां स्थापयति. यदि मुखसंमार्जनं कृत्वा समागच्छेत् तदा प्रसन्नमुखदर्शनाद् ज्ञानं वा भवेत्. धनसम्बन्धि रज इति कामएव, न तु क्रोधः. यथा पात्रं धृत्वा तत्स्थितमन्नं भोगार्थं दीयते तथा मुखं धृत्वा तत्रत्यां रसः कामात्मा मनसि स्थाप्यत इति मुखधारणस्य हेतुत्वम्. अतो भोगार्थं दत्त इति भोगः करणीयः. अयं काम आगन्तुक इति नास्यान्येन पूरणं भवति ॥१२॥

SRI SUBODHINI: The Gopi has shown her resentment to the "day" by using the words "Kshaya" (ending) used by her. (Why? As the day has taken away her beloved Lord into the forest, for grazing the cows). The "dusk" is a mixture of both Rajas and Tamas qualities. The Rajoguna makes the people of Vraja to attend to the tasks of milking

the cows etc. The Gopis get busy with this type of works. The Tamoguna inspires more "desires" in their minds and the Gopi who is describing these Leelas, enacted by our Lord, during the "Rajoguna-Tamoguna" mixed time, is also of the same nature of "Rajas-Tamasi".

Like bees, who are able to bring out the "Rasa" from the flowers, our Lord's black tresses also inspire "Rasa" in the minds of the Gopis. His lotus like face originates unlimited "Rasa" due to the nectar of beauty seen! "Oh Lord! You have worn a lotus like face, with black tresses, which inspires in us "Rasa" — keen loving desire to be with You, always! Hence Oh! Warrior of valorous deeds! You give us the blessing of enduring love for You by inspiring the same in our inner-mind!

Shri Gosainji Prabhu Vittaleshwara has written the following independent commentary for this verse. "The Gopi is describing the exact nature of the lotus like face of our Lord, who was present in the forest. In this situation, the face had two types of "brilliance". Firstly being covered with black tresses, there was the "brilliance" created by the black tresses on the face. The second "brilliance" is like that of the lotus flower at night (water lily). Like on seeing the moonlight, the water lily blossoms at night, in the same way, our Lord's lotus like face became more and more brilliant on seeing the beautiful faces of the Gopis, resembling the moon! From this we can realize that, the Lord's face was not so much blossomed and brilliant before! We also realize from this, that the Lord was firmly attached with His grace of love, to all the Gopis. That is why the lotus flower of our Lord's face "has been termed by the Gopis as "originating in the forest" instead of the usual acceptable term as "originating in water". The purport of this is that the

Lord's lotus like face got widened and blossomed after seeing the moon-like face of the Gopis, who were in the forest."

"When You go through the paths, while walking. You see, again and again, the Gopis who are standing on both the sides of your path! This makes the Gopis see your beautiful face, often partially covered with black tresses and full of the dust of cows feet. Alternatively, when the Lord turns back, while going, and sees them, the Gopis often see Him in this way. When the Lord sees them, in this way, again and again, the Gopis realize, that the Lord is also desirous of meeting them. This "realization" inspires intense love in their minds. If the Lord had not seen them in this "halting and intermittent ways" and had seen them with His eyes fixed on them, then also the sweetness of the Lord's bliss (Rasa) could have been enjoyed by both! But there would not have been any time, as interval for the intense desire for each other to develop and hence our Lord's seeing them again and again is equivalent to the force of the wind, which inspires the fire of intense desire to burst out and spread! Now on the rise of this fire of intense desire, the Lord has to battle this "fire" either to fulfill this or to put off the same! This is what is indicated by the Gopis by using the words. to address our Lord as "Oh! Warrior of valorous deeds!" (VEERA).

The aspect of our Lord's face being filled up or covered with the dust of the cows denotes that, indeed, our Lord has put a lot of efforts. The Gopis thought, "this tiredness of our Lord, arising out of His efforts, will be removed only by us". "Moreover your lotus like face will blossom only in the forest. Hence, this lotus like face can be enjoyed only in the forest. Is this then, that at this time

also, have You gone away to the forest only? (When the Lord had disappeared)". This reference to the blossoming of the Lord's lotus like face presupposes their keen objection to the idea of the Lord (if He were to say this) conferring on them His "bliss" at their homes only!

The word "wearing or showing" (BIBHRAT) used in this verse, denote, that the Lord is desirous of covering His lotus like face with the black tresses and the dust of cows feet. If He were to come out with a "cleaned and clear washed up" face, then all those, who will have Darsan of this "face" — will get the grace from the Lord of "spiritual wisdom" (Jnana). In other words no "loving desire" will arise, as our Lord's Holy face is the symbol and of the form of "Bhakthi or pure loving devotion". People will love Him only, with Bhakthi or pure total devotion when they see this face! But the dust of cows' feet indicates intense loving desire and not of anger!. Like food is given for being eaten after placing it in a plate. in the same way, the bliss or Rasa, filled up by the grace of our Lord, is eaten in the vessel of our minds! The purpose of this, is for the conferring of the bliss of the Lord's Divine self and hence this is to be done.

"Oh Lord! This intense desire for You is given by You only and this can be fulfilled only by You and without your blessing us with the bliss of your Divine self, we will never, ever, feel fulfilled or happy."

After this saying of the Gopi of the Rajas-Tamasi type, the Gopi who is married and who is Rajas-Rajasi by nature is praying for the Lord, to place His Holy feet, on her bosom, in the same way, the unmarried Gopi had prayed earlier (verse 7 of this chapter).

तत उत्तमा अनन्यपूर्वावितस्तनयोश्चरणधारणं प्रार्थयन्ति प्रणतेति. अत

एव न पौनरुक्त्यं परं पूर्वापेक्षयात्र चरणमाहात्म्यमधिकं—गुणाधायकमेतत्, पूर्वं तु दोषनिवर्तकम्.

प्रणतकामदं पद्मजार्चितं धरणिमण्डनं ध्येयमापदि ।

चरणपङ्कजं शन्तमं च ते रमणनः स्तनेष्वर्पयाधिहन् ॥१३॥

VERSE 13 Meaning: “Oh! Beloved! Oh! redeemer of the pain in our minds! Your Holy lotus like feet have been worshipped by Lord Brahma; it is the most beautiful ornament of this earth; which fulfills the desires of the devotees who have surrendered to You; worthy of being called out and meditated upon during one’s difficult times and which are most auspicious and welfare-giving. Oh Lord! Please place such glorious Holy feet on our bosom.”

श्रीसुबोधिनी : हे रमण रतिकर्तः, न स्तनेषु चरणपङ्कजमर्पय. प्रयोजनमाहुः आधिहन् इति, आर्तिहन् इति वा. हृदयतापः चिन्ता च निवारणीया. दृष्टोपकारेणैव तापो गमिष्यति; अस्माभिर्हृदये स्थापितं न बहिः समायाति अतस्त्वया बहिः स्थापनीयम्. चरणपङ्कजस्यापि भगवत इव षड्गुणानाह. तत्र प्रथममैश्वर्यं प्रणतकामदमिति, प्रकर्षेण ये नता अनन्यशरणाः तेषां कामदमभिलषितार्थदातृ. ईश्वरएव तथाविधो भवति. तत्रत्यः कामः स्तब्धैर्ग्रहीतुं न शक्यत इति प्रणतत्वमुक्तम्. पद्मजार्चितमिति धर्मरूपता निरूपिता, ब्रह्मप्रार्थनयैवात्रागतमिति. कीर्तिरूपतामाह धरणिमण्डनमिति, धरण्या मण्डनमलङ्करणरूपं श्रीरूपं वा. आपदि ध्येयं श्रीरूपं कीर्तिरूपं वा. पङ्कजसाम्यात् स्वरूपोत्कर्ष उक्तः. शन्तमं कल्याणतमं ज्ञानरूपम्. आर्तिहन्निति सम्बोधनात् ते चरणपङ्कजमिति सम्बन्धनिरूपणाद् वैराग्ययुक्तं च. रमणेति, इष्टप्रापकः. आर्तिहन्निति, अनिष्टनिवारकः. अथवा. यल्लोकं पञ्चविधमुपकारं करोति तदस्मास्वेकमेव करोत्विति प्रार्थ्यते. प्रणतासु कामं ददाति, तत्पूर्वमुक्तं “मनसि नः स्मरं वीर यच्छसी”ति. प्रकर्षेण नग्नेषु वा कामं द्याति खण्डयति. पद्मजेन पद्मजया वा अर्चितम् ऐश्वर्यार्थं कामार्थं वा पद्मजैः अर्चितम् तत्तुल्यं वा. अन्यथा तानि चरणपङ्कजजन्म कथं

प्राप्नुयुः? धरण्यापि स्त्री अनलङ्कृता न भुज्यत इति तस्यां पदस्थापनम्, भगवदपेक्षयापि चरणो महान्, आपदि ध्यानमात्रेणैवापदं दूरीकरोतीति. यथैतेषां सर्वोपकारकर्तृ तथास्माकमपि करोत्विति प्रार्थना. अनेन सर्वैव सुरतबन्धा आक्षिप्ताः ॥१३॥

SRI SUBODHINI: In the 7th verse and in this verse, a prayer has been made to the Lord requesting Him, to place His Holy feet on the bosom. But there is no repetition at all in this, due to the fact that, here through this verse, the description of the glory and greatness of the lotus feet is seen as more, as in the first verse (7th) the description of our Lord's feet enabled the removal of "blemish" (DOSHA) and here, the lotus feet are described in such glorious terms, that they confer spiritual benefits and qualities.

"Oh beloved! Oh giver of love! Please place your Holy feet on our bosom, as this Holy feet will rid us of the pangs of sorrow in our hearts and our anxiety. Only You can remove these two "sufferings" in us! Your feet is the lotus flower and lotus flowers always mitigate the heat of everyone. This is a known fact. Hence please do this favour to us and place your Holy feet on our bosom, so that we will get rid of our sorrow. If You were to say, That your Holy feet are always with us only, then we would say, "Yes, indeed, You are with us — but inside us, in our hearts! This Lord who is inside us is not able to come out of us so that this sorrow can be ended. Hence, please now place your feet, outside, on our bosom, and remove our sorrow. Like You have the 6 Divine qualities of "opulence" (AISHWARYAM), in the same way, your Holy feet also has the 6 Divine qualities. The Gopis explain this in detail.

(1) "Opulence" (Aishwaryam) is proved by the reference to "PRANATA KAAMADAM" – your feet confers all the benefits and desires of those, who have surrendered to You. These desires of the devotees, who have surrendered are fulfilled by the Lord only. The "desire or love" which the Lord has, for being given to His devotees, is not given or blessed by our Lord on those persons, who are "egoistic". That is why it is said, that this Holy feet fulfills the desires of only those devotees, who have surrendered to our Lord fully in deep humility and pure and total Bhakthi. Thus in this lotus like Holy feet of our Lord also, the same quality of opulence (Aishwaryam) is there, which we see as a Divine quality in our Lord!

(2) Valour (VEERYA) – This quality comes out of the words used here viz. "PADMAJĀRCHITAM" (worshipped by Lord Brahma, who was born through the lotus from the navel of Shri Nārāyana). Lord Brahma also worships the lotus feet of our Lord! In fact our Lord has manifested Himself, on this earth, only due to the prayer made by Lord Brahma.

(3) YASH (fame) – This quality is seen through the words "DHARANI MANDANĀM", "The ornament of this earth" – The lotus feet of our Lord is the "crest jewel or ornament" of this earth. This shows the Divine quality of "Keerthi" (fame) of our Lord.

(4) SHRI (wealth): This quality is seen through the words "DHYEA MA PADI" – fit to be meditated upon, in the event of danger – our Lord's Holy feet should be resorted to and meditated upon, when there is an impending danger. Through this, dangers get averted and the devotee attains "Shree" or the grace of Goddess Laxmi.

(5) JNANA (spiritual wisdom): This quality is seen

through the words of “SANTAMAM” – “conferring the fulfillment of the wishes of the devotees” – our Lord’s feet is similar to our Lord’s quality and gracious nature of conferring welfare and other benefits to the devotees. Hence, the lotus feet of our Lord is of the form of “auspicious welfare” (KALYĀNAROOPA) itself. Hence it has this Divine quality of “Jnana”!

(6) VĀIRĀGYAM (detachment): This quality is seen through the words of “ĀRTHIHAN” (mitigating the sorrow of the devotees) which is connected with the words “TE CHARANA PANKAJAM” (Thy lotus like feet). Through this, it is shown that there is “detachment” in the lotus like feet of our Lord, because of it’s connection with our Lord!

Our Lord has been called as “beloved” (RAMAN) to denote that the Lord blesses His devotee with whatever is desired by the devotee. The word “ĀRTHIHAN” (dispeller of sorrow) has been used to indicate that the Lord mitigates all types of sorrow and suffering. Hence one should surrender only to our Lord and take refuge in Him only.

“Oh Lord! Your Holy feet, in this world confers five types of benefits. (1) Destroying all the worldly desires. (2) Conferring the “opulence” (Aishwaryam) of the Lord. (3) Fulfilling the desires of the surrendered devotees. (4) Making the devotee “shine” and be “brilliant” in this world and (5) removing all types of sorrow. The Gopis are praying to our Lord, “although You do confer all these 5 types of benefits, please do confer on us, one benefit only viz. Please remove the sorrow from our hearts (ĀRTI).

“Oh! Lord You bless those, who have surrendered to

You win "desire for yourself" and this has been told to us through the 12th verse before. We have already requested for the conferment of your bliss on us" and through this verse, the Gopis are giving a different meaning to the words "Pranata Kaamadama" (mitigating the sorrow of the mind). "Your lotus feet, which exhibit pure devotion to You, with the utmost humility and helplessness, destroys the "desires" of the devotees (i.e. those desires which stand in the way of our Lord's pure and total devotion). Lord Brahma worships your feet for his opulence! And Goddess Laxmi worships your Holy feet for the fulfillment of her own desires. The other meaning of "Padmaja" is also "nail" (NAKHAM). The "nail" also serves our Lord's lotus like feet. This "nail" is different from all the other "nails", as this "nail" can never be separated from the toes and other fingers of the feet. Why? If they were not of the same nature like our Lord Himself viz. of the three primordial Divine qualities of SAT-CHIT-AANANDA, then, the Lord would not have permitted them to occupy the most prominent spot and place on His Holy feet! Mother earth (DHARANI) is female and a female is wholesome only, when she is fully adorned (hence becomes attractive to everyone). Hence with a view to "adorn" mother earth, our Lord places His Holy feet on mother earth and in this way, the Holy feet of our Lord becomes the ornament of this earth.

Our Lord's Lotus feet are greater than Himself as His feet saves one from danger, by just remembering and meditating on this feet. Like our Lord's Holy feet is very beneficial to those, who have surrendered to our Lord, to Lord Brahma, to Goddess Laxmi, to mother earth and those who meditate on them, in the same way. Oh! Lord! Please remove the sorrow from our hearts and give

benefits to us also!" The Gopis say that, this is "our prayer" and through this, they have expressed their desire to have conferment of bliss of our Lord's Divine self.

Now better than the previous Gopi, the Rajas-Satwiki Gopi is praying through the next verse.

तदनन्तरं तत उत्तमाः प्रार्थयन्ते सुरतेति.

सुरतवर्धनं शोकनाशनं स्वरितवेणुना सुष्ठु चुम्बितम् ।

इतररागविस्मारणं नृणां वितर वीर नस्तेऽधरामृतम् ॥१४॥

VERSE 14 Meaning: "Oh Valorous One! Please bless us with the nectar of your lips, which confers the supernatural desire (for union with yourself only), mitigates the sorrow from everyone, kissing the flute filling it up with the Divine notes, which makes everyone forget any other type of desire or longing (except for You Oh! Lord!). Please bless us with this nectar now."

श्रीसुबोधिनी : अधरामृतं वितरेति, अत्राप्यधरामृतं गुणाधायकम्. एतस्य चतुर्गुणत्वमेव विवक्षितं, ज्ञानवैराग्ययोरत्रानुपयोगात्. तस्यैश्वर्यमाह **सुरतवर्धनमिति**, गोपिकासु परिच्छिन्नः कामः अपरिच्छिन्नेन सह संयोगे क्लिष्टो भवति. यथा रसाः क्षुद्रबन्धका भवन्ति तथायं रसः कामोद्बन्धकः. किञ्च न केवलमयं काममेव पोषयति किन्तु सर्वानेवान्तःकरणदापात्रिवारयति. अतः शोकनाशकत्वं ज्ञानवैराग्यरूपता च निरूपिता, ऐश्वर्यधर्मरूपता च. यशोरूपतामाह **स्वरितो** नादयुक्तो यो **वेणुः** तेन **सुष्ठु चुम्बितमिति**, यशो हि नादज्ञैः कीर्त्यते; वेणुश्च परमभक्त इति तेनापि चुम्बितमेव न तु पीतम्. **इतररागविस्मारणमिति** श्रियो रूपं, सा हि सर्वं विस्मारयतीति. स्वतःपुरुषार्थत्वेन प्रमेयबलमुक्तं पूर्वेण प्रमाणबलं **शोकनाशनमिति** फलबलं **सुरतवर्धनमिति** साधनबलम्— एवं चतुर्विधपुरुषार्थप्रदं स्वतःपुरुषार्थरूपम्. **नृणामस्माकमधिकारिणां** दुर्लभपुरुषार्थानां वा. यद्यपीदं देयं न भवति तथापि वितरणगुणेन दातुं शक्यत इति **वितरेत्युक्तम्**. **वीरेति** सम्बोधनात् शौर्यं नान्यथा संभवतीति निरूपितम् ॥१४॥

SRI SUBODHINI: "Oh valorous One! Please bless us with the nectar of your lips. This nectar, which we are begging of You, will lead to conferment of limitless benefits to us. This nectar of our Lord has four supernatural qualities. Here for the Gopis, the two Divine qualities of our Lord viz. "Jnana" (spiritual wisdom) and "Vairāgyam" (detachment) are of no use. The words "SURATA VARDHANAM" denote the quality of opulence or Aishwaryam. The nectar of our Lord, increases the supernatural "desire" for our Lord (i.e. for the Lord Himself). The "desire" seen in the hearts of the Gopis is "broken and divided" and the "love" which our Lord has is "limitless and whole" (Ananta). Hence, the "union" between these two directly contradicting attitudes lead to trouble and lack of joy. Like in the Ayurveda system of medicine, the medicines prescribed increases one's hunger also, in the same way, the "nectar" of our Lord removes the "petty divided, broken love" of the Gopis and makes it "limitless and all encompassing". Due to this, when the union with our Lord takes place, there is no "mismatch" between the "Le Grande" of our Lord and the former "Le Petit" of the Gopis! The glory and greatness of this "nectar" of our Lord, thus exhibits the "opulence" (Aishwaryam) of our Lord, which not only confers the "supernatural desires" but also removes all types of "blemish" from one's heart and make the hearts pure, fit for our Lord!

The words "SOKA NĀSANAM" (destroying sorrows) denotes the "secret" quality of our Lord's nectarian lips. Through this destruction of sorrow, our Lord's two other Divine qualities of "Jnana" (spiritual wisdom) and "Vairāgyam" (detachment) also have been denoted — as "Jnana" and "Vairagya" removes all types of sorrow — in

the same way, this nectar of our Lord does the same function. This is the supreme efficacy of our Lord's "nectar of His lips."

The words "SWARITA VENUNA SUSHTU CHUMBITAM" (kissed by the flute, which is filled with the Divine songs of our Lord) denotes our Lord's Divine quality of "fame" (Yash, Keerthi). The flute, filled up with the sounds of our Lord's songs, is just kissing only the nectarian lips (not drinking the nectar). In this world, "singers" are usually seen to spread the fame of those, on whom or about whom, they sing. But the flute is the best of Bhakthas or devotees; hence the flute also kisses the Lord's nectarian lips and by playing the Divine songs desired by our Lord, has spread the "fame" of our Lord, throughout the universe.

"YITARA RAGA VISMARANAM" (making every other desire to be forgotten) — these words denote the "Shree" (wealth) of our Lord. Like "wealth" usually makes one forget every other material, in the same way, this nectar of our Lord's lips makes one forget all other kinds of desires (except for our Lord). Thus the Divine quality of "Shree" of our Lord is determined fully.

The nectar of our Lord's lips, is by itself, one of the main goals of one's life (PURUSHĀRTHA) and this is capable of conferring all the 4 main goals of one's life.

As it is a "principal goal" by itself, this nectar has the power of our beloved Lord (Prameya). The words "SWARITA VENUNA CHUMBITAM" denotes that the "nectar" has the power of being the "evidence" or "proof" (Pramāna). The words "SOKANĀSANAM" denote that this "nectar" contains the power to confer "results" also. The words "SURATA VARDHANAM"

(enabling the rise of supernatural desire for the Lord) denote that the "nectar" contains the power of "Sādhana" (spiritual path) also. In this way, the four important factors of "proof", the "goal", the "path" and the "result" are in this "nectar" of our Lord's lips and attaining this, makes one realize, all the types of one's wishes and fulfillment of all desires by themselves (i.e. without putting any further efforts). The Gopis say, "Hence Oh Lord! We are praying to You, that, although we are not, in any way, and this "nectar" of Your' is indeed, very rare to get, and usually is not given to anyone or is not just "givable" (!), even then, please accept our prayers and bless us with this "nectar" as You are always a "GIVER" and in this process, You can bless us also with this!"; that is why in this verse, the word "VITARA" (distribute) has been used to denote "please share this". "Moreover, Oh! Lord! You are the valorous one and the real "valour" consists in sharing, what one has with all of us. He who does not "share" what he has is not considered as a man of grit and courage!

In the 12th, 13th and 14th verses, the words of the Gopis of the Rajasi type, have been specified. Now the "Tamasi" Gopis also have, among them, Sātwik, Tāmasik and Rājasik Gopis. Their words are given in the 15th, 16th and 17th verses. The following verse is from the Gopi who is of "Tamasik-Sātwika" nature.

एवं त्रिविधा निरूप्य पुनस्तामस्यः त्रिविधा निरूप्यन्ते - देवनिन्दिकाः सात्त्विकतामस्यः भगवन्निन्दिकाः तामसतामस्यः स्वनन्दिका राजसतामस्य इति.

अटति यद्भवानह्नि काननं त्रुटि युगायते त्वामपश्यताम् ।

कुटिलकुन्तलं श्रीमुखं च ते जड उदीक्षतां पक्ष्मकृद् दृशाम्॥१५॥

VERSE 15 Meaning: "When You go away to the

forest during the day, then, without your Darsan. "our one second "appears to us" as equal to one Yuga" (aeon)! Then, when You return from the forest, and we have Darsan of your lotus like face, covered with curled black tresses, at this time, we feel that Lord Brahma is indeed a very insensitive (gross) person, for having made the eye-lids over our eyes"!(which prevents us from seeing you continuously).

श्रीसुबोधिनी : अटतीति, भवान् अह्नि यदटति तत्र दिवसे त्रुटिः युगायते. तत्र निमित्तं त्वामपश्यतामिति. यदा पुनः पश्यामः तदा कुटिलकुन्तलं श्रीमुखं ते उदीक्षतां नोऽस्माकं यः पक्ष्मकृद् ब्रह्मा स जडः. यथा देवानां पक्ष्म न करोति अलौकिकद्रष्टृत्वात्, तदपेक्षयाप्यत्य-लौकिकद्रष्टृत्वादस्माकमपि पक्ष्मकरणमनुचितम्, अतोऽनुचितकरणाद् जडः. देवा हि बहुकालं जीवन्ति, तथा वयमपि, त्रुटि युगायत इति. त्रुटिशब्दां (ऽ!)स्त्रियाम्. यदि सार्थकं गमनं-भवेत् तथापि न काचिच्चिन्ता परमह्नि काननमेवाटति, न तु कानने कश्चन पुरुषार्थः. अस्माकं च न बहिर्गमनं संभवति. एवं देवत्वं भगवता संपादितम्, मूर्खो ब्रह्मा तादृशीनां पक्ष्मकृत् ॥१५॥

SRI SUBODHINI: "Oh Lord! You go away to the forest during the day. At this time, when You are absent in Vraja, our inability to see You makes us feel, that each second is equal to a Yuga (millions of years). Then, when You come back, and we are able to have the Darsan of your most beautiful face with the curled black tresses, at this time, we realize that Lord Brahma, who has made the 'eye-lids' over our eyes, is indeed an "insensitive dullard" (MOORKHA) person. This Lord Brahma has made the eyelids to close itself intermittently, which prevents us, for even the short duration, from having the Darsan of the Lord's face, which is worthy of being seen at all times, without any interruption! (From the face of

the Lord, there is a constant flow of "bliss" to those, who have the "Darsan" of His lotus like face. Due to the presence of the eyelids, this "Darsan" is prevented from being seen continuously. Hence, being unaware of this "bliss", the action of Lord Brahma, for having created the "eyelids" has been termed, by the Gopis, as that of an "insensitive dullard" person!

The celestial gods do not have "eyelids" as they see in a "supernatural" way only "supernatural" objects! We are constantly seeing a "most superlative supernatural" object (our Lord) and even then, this Lord Brahma has made the "eye-lids" and he has exhibited his "undeserving" nature (i.e. undeserving to be the ideal "creator") and through this "inappropriate" action also, Lord Brahma is as good as "inanimate" or "insensitive"! If it is said, that the celestial gods live longer and hence, the "eyelids" have not been provided for them; then we would reply (the Gopis say) that, "We are also going to live for a long time!" How? In this verse it has been said, "TRUTIRYUGAYATE" — (one second [i.e. the time taken by the eyelid] is equal to one Yuga) — the word "TRUTI" (second) is not of "female gender" as it denotes the "time for the falling or closing of the eyelids" — when the Gopis are prevented from having the Darsan of the Lord for that "little time" also, then "this very short time (equal to a second) is equal to a "Yuga" (millions of years) for us." From this, we have to understand that, "We will also live much much longer."

If the Lord was to achieve some results by going to the forest, then the Gopis say, "we will not worry then. But He roams in the forest without any purpose (i.e. to attain some goals in life) and this is causing us anxiety". If He were to say to us that, "If you are so very keen to

have My Darsan, then you may all come to the forest to have My Darsan". Replying to this, the Gopis say, "We are not able to come out of our houses, all the way to the forest to have your Darsan". The Lord has made the celestial gods without "eyelids" (i.e. they really do not require this facility) and this "foolish" Lord Brahma has created us, with the eyelids! (Which we do not really require at all). (Thus both the Lord and Lord Brahma are "imperfect" in their creative abilities).

Of all the Gopis, the lowest category Gopi, of the kind of "Tamas-Tāmasi", says the following verse.

तदपेक्षया हीना आहुः पतीति.

पतिसुतान्वयभ्रातृबान्धवानतिविलङ्घ्य तेऽन्त्यच्युतागताः ।
गतिविदस्तवोद्गीतमोहिताः कितव योषितः कस्त्यजेन्निशि ॥१६॥

VERSE 16 Meaning: "Oh Achyuta! We have all come to You, after relinquishing the ties and orders of our husbands, sons, family, brothers and relatives! You are fully aware of our inner-most thoughts! We have got infatuated through your songs and have come into this deep forest! Oh cheater! Who else will give us up like this except You!"

श्रीसुबोधिनी : हे अच्युत स्वतः कामनिवृत्तिभयरहित, पतिः सुताः
अन्वयो वंशः भ्रातरः बान्धवाः संबन्धिनः— एते सर्वथा अविलङ्घ्याः
तानप्यतिविलङ्घ्य ते अन्ति समागताः. त्वं सर्वेषां गतिं जानासीति
गतिवित्, सर्वैर्यावती गतिः संपाद्यते तां भवानेव दास्यतीति. वयं वा
गतिविदः तेषां भजने भगवद्भजने च तारतम्यविदः. किञ्च तव उद्गीतेन च
मोहिताः. अतो मोहयित्वा समानीय उभयभ्रंशार्थम् अरण्ये निशि योषितः
कस्त्यजेत्? सर्वदैव स्त्रियो न त्याज्याः, सुतरामरण्ये, सुतरां निशि. यदर्थं वा
समाहृताः तदप्यदत्त्वेत्यभिप्रायेण सम्बोधनम्. कितवानां (वा!) वयं संबन्धिन्यः
अतोऽस्माकं तेषु न प्रवेशः ॥१६॥

SRI SUBODHINI: "Oh Achyuta!" All persons are indeed, afraid to loose their "desires" pertaining to the material objects in this world. Because, after attaining their goal or ending of "desires" for a temporary period, their "desires" get pacified for a temporary period. "But Oh Lord! Your love never gets ended (as it is everlasting). It is always alive and vibrant — that is why everyone calls You as "Achyuta" (i.e. the one who does not have any decline of any type whatsoever). Hence You are not afraid of the "ending" of your love, which a human being experiences, after the temporary satisfaction of his "desires"!

One is not supposed to give up or renounce one's husband, son, family, brother and relatives, as this action is considered as inappropriate. Even then, "We have all come to You, due to our intense love for You, by disregarding all of them. You are Govinda! (He who knows the nature of the thoughts of each mind) and because of this, You know each and everyone of our mind. Not only this, it is You, who has given the intellect to everyone, through which, they indulge in various type of actions (i.e. the Lord is the real-"doer" of all actions — as He gives the particular type of intellect to each one, based on their past "Karmas" (their own actions) — the Lord being the "giver of all results of their actions" — (SARVAKARMAPHALA PRADAATA); or the actions will be done by the Jivas, as per the intellect given by You to them! In other words, the Gopis are telling, that they are fully aware as to how their husbands, sons will behave with them, when they go back to their own homes, i.e. they are fully aware of the difference between their love (of husbands, sons) and that of our Lord, for the Gopis! "We have been fully attracted by the playing of the flute

by You. In this way, You have made us come to the forest. If you now give us up or leave us, then we will be left in the lurch — that we would be bereft of both yourself and our family! Although you have called us here, You are ready to leave us, who have come to You, after giving up our homes! Now, how will they keep us, when we go back? Hence, Oh Lord! Please do not leave or give us up. In fact, womenfolk should always be protected and not given up! That too, in the forest, in the middle of the night! Moreover what type of giving up or renunciation! You are giving up those, whom You had specifically called for conferring the bliss of your Divine self — instead of blessing us with that “bliss”, to give us up or leave us, in this manner, only proves the fact that You are, indeed, a cheater or a dishonest person!

“If You were to say, Oh Lord! That You are leaving us because, we are all the wives of the Gopas, and it is very appropriate to leave those, who are others’ wives!” To this, the Gopis reply that, “We really are not the wives of the Gopas. We have got married to them, only by name! Hence, we have never enjoyed our lives with them, like their wives at any time. These Gopas always have considered us as their wives, due to your power of “Māya” or illusion only! But, in reality and always, we belong to You only as You are the “husband” of everyone. Hence please do not leave us at all.”

Now, better than the “married” “Tāmasi-Tāmasi” Gopi, now another group of “Tāmasi-Tāmasi” Gopis, condemn and blame themselves only, through the next verse.

तत उत्तमाः आत्मानमेव निन्दन्ति रहसीति.

रहसि संबिदं हृच्छयोदयं प्रहसिताननं प्रेमवीक्षणम् ।

बृहदुरः श्रियो वीक्ष्य धाम ते मुहुरतिस्पृहं मुह्यते मनः ॥१७॥

VERSE 17 Meaning: "Oh! Lord, our minds, which has intense love for You, get infatuated and enchanted at all times, on our seeing You intensely, and remembering the whispering words, told by You to us in solitude, which makes our desire and love for You more and more; your loving gaze and your most beautiful lotus like face, which is graced by a bewitching laughter and your vast and expansive chest, which is the sacred abode of Goddess Laxmi enchant us always."

श्रीसुबोधिनी : नो मनः अतिस्पृहं सत् मुह्यत इति. तत्र कारणत्रयं गुणत्रयसहितं—

वाक्यं हास्यमुरश्चैव कामानन्दाधिकारिणः ॥

रहसि एकान्ते या संविद् ज्ञानं वा. पूर्ववत् हृच्छयस्य कामस्य उदयो येन तादृशम्. प्रहसितयुक्तमाननं प्रेमपूर्वकं वीक्षणं च यस्मिन्. श्रियो धाम बृहदुरः. भगवद्रूपस्य वा षड्गुणत्वमुच्यते— रहसि संविदो यस्मादिति एतादृशं त्वां, हृच्छयस्य उदयो यस्मात्, प्रहसितमाननं यस्य, प्रेमपूर्वकं वीक्षणं यस्य, बृहदुरः श्रीधाम च वीक्ष्य. प्रमाणादिबलरूपता भगवद्रूपे निरूपिता. वक्षसि च स्वस्थित्यर्थं यशः श्रीश्च निरूपिता. मुखदर्शननैव प्रहसितयुक्तत्वात् पूर्वस्थित्यभावः, ततः कामः, प्रेमवीक्षणं च तस्य स्थिरीकरणं, ततः स्वयोग्यता, ततो भोगचातुर्यं प्रथमविशेषणेन— एवं सर्वं भविष्यतीति अतिस्पृहायुक्तं मनः मुह्यते केवलं मोहं प्राप्नोति, पदार्थालाभात् मुहुर्मूर्च्छा समायातीति जीवनमरणान्यतराभावाद् धिग्जीवनमित्यर्थः ॥१७॥

SRI SUBODHINI: "Oh! Lord! We have intense desire to have Your Darsan, through which we get more infatuated — nay — we become, even unconscious! Why does this happen? The Gopis are giving three reasons, endowed with three qualities of our lord. (1) Words. (2) Laughter (smile). (3) The chest. These three reasons and their qualities are being described.

“Desire” is the result of the “words” (VĀKYA) of our Lord i.e. through “words”, the “desire and love” get impetus and inspiration (awakened). “Aananda” or bliss is the quality of “smile or laughter”! — As one attains great “bliss” through the laughter and smile of the Lord! The quality of our Lord’s “chest” is to “instruct those who deserve to be taught”. In this chest of the Lord, Goddess Laxmi resides at all times, through which, one is able to realize, that only the one who “deserves” is able to attain our Lord.

Our Lord had spoken to the Gopis in solitude. This gave rise to the Jnana or knowledge, which, in turn, inspired in them, like before, intense desire for our Lord! Our Lord also showed them His “very blessed” bewitching smile or laughter. He saw them with great love and affection — with a face, which has all these Divine qualities! The Lord also, in His most expansive chest, has the sacred abode of Goddess Laxmi — “All these three have infatuated our minds”. These are the three primary reasons.

They have also told, that the Lord has 6 qualities (4 factors as explained above + 2 “qualities” viz. the expansive chest and the sacred abode of Goddess Laxmi).

- (1) The Lord, with whom they had “loving talks” in solitude.
- (2) The Lord, who arises and awakens in them (through the above “secret” words, “desire and love” for Him).
- (3) Who has a lotus like face, always seen with a special and noble bewitching smile or laughter.
- (4) He who sees, through His beautiful eyes i.e. His gaze.

(5) The Lord whose chest is very expansive.

(6) The Lord, in whose chest, Goddess Laxmi has her sacred abode.

"On seeing You, Oh! Lord! Who has the above 6 qualities, we get infatuated and attracted"!

Through the above 6 qualities, our Lord's form, representing and symbolic of the 4 primary principles of being (1) Evidence (Pramāna). (2) The goal (Premeya). (3) Sādhana (the spiritual practice) and (4) Phalam (the result), are also described. Like, the secret words spoken by the Lord to the Gopis and the awakening of the knowledge, through hearing His loving words is "evidence" or Pramāna. (2) the awakening and growth of "desire" also takes place, due to the words, showing His love for them, spoken by our Lord to the Gopis in secret. This is symbolic of our Lord being the "goal" (beloved). Our Lord's lotus like face, showing a bewitching smile, makes the devotees attain all their goals or effects of their actions. Thus this "Sādhana" (spiritual effort) also is in our Lord, as described. Our Lord gazed at the Gopis, with His beautiful eyes, full of love and this gaze itself is the "result" or Phalam. Thus the Lord represents the 4th factor of "Phalam" or result also.

Our Gopis' desire to get established in the Holy chest of our Lord also proves the existence of the twin Divine qualities viz. "Shree" (wealth) and "Yash" (fame) in our Lord. In this way, the Lord is symbolic of being the "goal" of everyone i.e. the Lord is to be attained to or realized, due to the presence of these 6 qualities.

Our Lord's lotus like face is bewitchingly alluring with a sweet smile. On having Darsan of this Holy face, the egoistic Gopi, has now become without "ego". In

other words, the “ego”, which had got awakened in the minds of the Gopis, now fully got extinguished, due to the Darsan of our Lord’s face and the Lord also awakened in them an intense desire and love for Him in their hearts, as they were, now, bereft of any ego. Our Lord then established their love in Himself (through “loving gaze”). Through the words, “Through the expansive chest, which is the sacred abode of Goddess Laxmi”, the Lord has granted them the blessings of (by making them “deserve”) establishing them in His Holy chest. Through the first quality of “secret whisperings of love”, the Gopis also have declared, that they are very eager to please our Lord, in all ways, as per His desire and will.

In this way, the Gopis’, attachment and love for our Lord grew by leaps and bounds, and the very thought in them, that the Lord will give them Darsan and also fulfill all their desires, made them almost “unconscious” in their minds! They became literally unconscious! But they do not get, what they desire for; Due to this, they became unconscious again! After doing all this, they say at the end, that, “We will not be able to keep our lives nor are we able to die easily! Fie upon our lives”!

Another “unmarried” Gopi, who was lost in her own thoughts of “personal desires” vis-à-vis our Lord, now makes a prayer, through the next verse.

पुनरनन्यपूर्वा एतावत्कालं मनोरथाभिनिविष्टा किञ्चित्प्रार्थयते
व्रजवनौकसामिति.

व्रजवनौकसां व्यक्तिरंगं ते वृजिनहन्यलं विश्वमङ्गलम् ।
त्यज मनाक् च नस्त्वत्स्पृहात्मनां स्वजनहृद्भुजां यन्निषूदनम्॥१८॥

VERSE, 18 Meaning: “Oh! Beloved! Your Divine form blesses the whole universe with incalculable auspi-

sciousness! You are the destroyer of the sins of the people of Vraja! Your Divine form is the medicine for the destruction of the disease of our hearts — your own people! We are desirous of You only and our mind is seeking a bit of this medicine of your Divine form. Please give us a little of this!”

श्रीसुबोधिनी : इयं ते व्यक्तिः ब्रजवनौकसां वृजिनहन्त्री पापनाशिका. विश्वस्याप्यत्यर्थं मङ्गलरूपम्. दोषनिवर्तकं विशेषाकारेणास्माकमेव, गुणाधायकं सर्वेषाम्. अत एतादृशं मनाक् त्यज. त्यागावश्यकत्वे हेतुः त्वत्स्पृहात्मनामिति, त्वय्येव स्पृहायुक्त आत्मा अन्तःकरणं यासाम्. किं त्यक्तव्यमित्याशङ्क्यामाह स्वजनेति, स्वजनानां गोपिकानां हृद्गुजां हृदयरोगाणां कामरूपाणां यदेव निषूदनं भवति, नितरां सूदनं नाशनं यस्मात्, केषाञ्चित्पापनाशकः केषाञ्चित्फलदाता, तादृशोऽस्माकं रोगनिवर्तको भवत्विति ॥१८॥

SRI SUBODHINI: “Oh! Lord! This divine form of your’s dispels the sins of the people of Vraja and confers great blessings and auspiciousness to the whole universe. Expecially, we should mention here, that your Divine form has destroyed all our “blemish” (DOSHA). This Divine form, is therefore, a blessing for everyone as You confer blessings to all! Oh Lord! Being as such, please establish at least a part of your Divine self in us also!” The Gopis give the reason for establishing the Lord’s form in them. “We Gopis have nurtured an intense desire, in our inner-minds, for You, at all times. Hence, it is our prayer that please establish your Divine form, in our hearts.”

The Gopi told, “Oh! Lord! please establish your Divine form in us”. If the Lord were to ask them, “What should I establish?” Answering this doubt, the Gopis say, in a secret way, that the Lord should establish His, Divine form, in such a way, that the desires of the Gopis, will be once and for all be exterminated and

destroyed. The Lord does this, in so many ways, to His devotees e.g. He destroys the sins of His devotees; to some, He rewards with the result of their actions and "to us" Oh! Lord! Please become the Lord, who will destroy the disease of our hearts"!

Now, a Gopi, who is of the attitude of "Rajas-Tāmasi" quality, speaks out, through the next verse, with sorrow.

काचिद्राजसतामसी सखेदमाह यत्त इति.

यत्ते सुजातचरणाम्बुरुहं स्तनेषु

भीताः शनैः प्रिय दधीमहि कर्कशेषु ।

तेनाटवीमटसि तद् व्यथते न किंस्वित्

कूर्पादिभिर्भ्रमति धीर्भवदायुषां नः ॥१९॥

॥ इति श्रीभागवते महापुराणे दशमस्कन्धे एकत्रिंशोऽध्यायः ॥

VERSE 19 Meaning: "Oh! Beloved! Your feet, which are most beautiful and tender, resembling the soft lotus flower, we are afraid to place them on our hard bosom, even very slowly! (as we are afraid, that our hard bosom may hurt your very soft feet). But when You roam the forest of Vraja, are You not getting enormous pain from the hurting of your most tender feet, through stones and other sharp objects? Whenever we get this thought of your pain, we get very much astonished and disillusioned in our minds, as you are our very life itself!"

श्रीसुबोधिनी : सुजातं यच्चरणाम्बुरुहं चरणकमलं भीताः सत्यः स्तनेषु शनैर्दधीमहि. शनैर्धारणे हेतुः कर्कशेष्विति. प्रियंति सम्बोधनात् स्नेहाद्धारणम्. सुजातमिति, तथा महत् सम्यक्प्रकारात्पत्रं शीतलं सुगन्धि, तापनाशकं भवति अतः स्तनेषु स्थापनम्. प्रियत्वाद् धाट्येन स्थापनम्. तेनैवातिकोमलेन अस्मान् त्यक्त्वा अस्मद्वेषेण इदानीमटवीमटसि! स्वयमदुःखेन स्थित्वा यद्यन्यस्मै दुःखं दातुं शक्नुयात् तर्हि प्रयच्छेत्, न तु स्वयमपि दुःखं

प्राप्य. तत्रास्माकं संदेहः किं व्यथते न वेति. स्विदित्युत्प्रेक्षायां— किं न व्यथते अपि तु व्यथत एव. कूर्पादिभिः शर्करादिभिः, कूर्पशब्देन विषमाः शर्करा उच्यन्ते. तर्हि व्यथत एव, कथमुत्प्रेक्ष्यते, तत्राह भ्रमति धीरिति, बुद्धिः केवलं परिभ्रमति. यदि व्यथत इति निश्चयः स्यात् तदा बुद्धिः शान्तैव भवेत्, पुनर्यदायाति तेन संदेहः. तत्र हेतुः भवदायुषामिति, भवल्लीलार्थमेवायुर्येषाम्. पूर्वं तु खेदेन मनःपीडा निरूपिता, इदानीं तु मूर्च्छा निरूप्यत इत्यन्तस्थितिः. एवं सर्वासां मूर्च्छापर्यन्तं स्थितिर्ज्ञातव्या— पुनर्लीलाप्रवेशं प्रलापः, पुनः स्वरूपस्थितौ गानमिति. एवं साधनपरीक्षयोर्भावत् तावत्तासां तापां निरूपितः ॥१९॥

॥ इति श्रीभागवतसुबोधिण्यां

श्रीमल्लक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां

दशमस्कन्धविवरणे एकत्रिंशोऽध्यायविवरणम् ॥

SRI SUBODHINI: “Your feet are tender, cool, full of Divine fragrance and “mitigator of heat” (sorrow) — hence we, the Gopis, with fear in our mind, very softly and slowly place your Holy feet on our hard bosom. We are always worried, that our hard bosom may hurt your lotus like tender feet and give You pain! Your feet are so tender and our bosom is so hard!; then what is the reason for our placing your feet on our bosom? The Gopis say, answering this that, “You are our beloved! — and due to our intense love for You, we place your Holy feet on our bosom! You are very loving to us, and hence we have no shame at all in placing your feet on our bosom.

“Now Oh! Lord, due to our blemish of being “ego-istic” You are now walking, with the same tender feet, in the forests of Vraja!

If someone is able to give sorrow to others, without any suffering to Himself, then this is understandable, but if someone, while giving sorrow to another, becomes

“sorrowing” himself, then this type of giving “sorrow” to another is not appropriate. On this matter “we do not have a doubt, as to whether You have any sorrow in roaming alone in this forest or not?” From the use of the word “for Himself” (Swat) we do realize, that You are having sorrow, as in this forest, there are sharp stones and they must be hurting your tender feet and You are bound to have sorrow and pain!” If You were to say to us, as to why we have concluded and thinking like this? (i.e. the Lord has got pain). The Gopis say in reply, “We have been seriously thinking about this factor, and we have not arrived at a definite conclusion. If our mind gets conviction, that You have pain, then our mind will rest in peace (not become anxious, whether you have pain or not). But we are not able to realize properly, as to what exactly is happening to You! And if You were to get pain, then, You will not roam in these forests! Even then, we feel that You are still moving about in the forest only. Through this we get the doubt, after all, You are not getting any sorrow in the forest at all. “Why are you all so concerned with My getting the pain or not?” If the Lord were to ask the Gopis, this question, the Gopis reply that, “Oh! Lord! Our lives are useful only for enacting the Divine Leelas with You and to get the blessings of your Aandanda or bliss, then how can we remain without any anxiety or worry about yourself?” The Gopis express their sorrow and show the anxiety and worry of their minds. By telling like this, we should realize, that the Gopis had almost reached the last stage of their lives viz. becoming unconscious.

When during the stage of “separation” the mind of the devotee enters into the realm of our Lord’s Divine Leelas, (as in the last chapter), “then we questioned,

through our weeping and we enacted your Divine Leelas, as, with your grace, we had got rid of our "ego and pride" too!" But when their minds get established in the Divine form of our Lord, then the Gopis sing this song (which we have seen up to now).

In this way, we have described the effort of the Gopis and the "test" of their devotion made by the Lord, till the very end. The purport of this is that, we have described the spiritual practices/efforts, which sincere Bhakthas of our Lord undertake to do to please our Lord and to attain Him i.e. the farthest limits, up to which, they can go into this path and the test which the Lord does take on the aspects of the intensity and sincerity of the Bhakthi of the devotees for Him.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the thirty first chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्री कृष्णाय नमः ॥

॥श्री गोपीजनवल्लभाय नमः ॥

॥श्री वाक्यतिचरण कमलेभ्यो नमः ॥

॥ श्रीभागवतं-दशमस्कन्धं-दात्रिंशोध्यायः ॥

CHAPTER XXXII - CĀNTO-10 -

SRI BHĀGAVATAM.

एकोनत्रिंशकेऽध्याये प्रसादं भगवत्कृतम् ।

रोदनात् प्राप्य तुष्टास्ता निर्णयज्ञा इतीर्यते ॥ (१)॥

KĀRIKA 1 Meaning: “In this 32nd chapter, due to the weeping of the Gopis, our Lord decided to bless them, after becoming very happy (seeing their one-pointed Bhakthi) and through His blessing and grace, the Gopis were made happy. The Gopis, then, asked questions to the Lord, with a view to clear the doubts, which had arisen in their minds. This story is described in this chapter.”

नहि साधनसम्पत्त्या हरिस्तुष्यति कस्यचित् ।

भक्तानां दैन्यमेवैकं हरितोषणसाधनम् ॥ (२)॥

KĀRIKA 2 Meaning: “Our Lord Sri Hari will not get pleased anyone, just because this person is backed up with the wealth of his spiritual efforts. The only way to please our Lord, is the complete and total surrender and humble helplessness on the part of the devotee.”

सन्तुष्टः सर्वदुःखानि नाशयत्येव सर्वतः ।

अतो निर्णयवाक्यानि भजनार्थं न्यरूपयत् ॥ (३)॥

KĀRIKA 3 Meaning: "Our Lord destroys all the sorrows of the devotees at all times. Hence the Lord explained (to the Gopis), the method of His loving Seva or worship of each other."

On the "disappearance" of our Lord, with a view to have His Darsan again, the Gopis undertook to do the Sādhana (spiritual effort) (as explained in the 29th chapter) in the form of "efforts", in which, they began to search for our Lord and enquired of each and every animate and inanimate objects/materials, about the whereabouts of our Lord. They asked "Have you seen our beloved Lord?" When they did not get any reply to their queries, then in the 30th chapter, with a view to please the Lord, they began to sing the "praise" of our Lord. Even for this "praise", the Lord did not reply or come. Then, they understood very clearly that IT IS IMPOSSIBLE TO ATTAIN OUR LORD JUST ON THE STRENGTH OF ONE'S SPIRITUAL EFFORTS IN THIS PATH OF BHAKTHI OR DEVOTION. ONLY UTTER HUMBLE FEELING OF TOTAL SURRENDER OR "DEENATA" (FEELING INCOMPETENT TO ATTAIN THE LORD, THROUGH ONE'S OWN EFFORTS) TO OUR LORD WILL BRING DOWN OUR LORD'S LOVING GRACE AND ENABLE THE BHAKTHA TO ATTAIN OUR LORD!

Now the Gopis understood their "incapacity" to attain our Lord, and they began to weep literally. This is explained in the next verse.

एवं पूर्वाध्यायान्ते तासां स्तुतिमुक्त्वा, ततः पूर्वाध्याये तासां प्रलापमुक्त्वा, उभयमप्युपसंहरन् तयोरसाधनतायां जातायां रोदनं कृतवत्य इत्याह इतीति.

इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश्च चित्रधा ।

रुरुदुः सुस्वरं राजन् कृष्णदर्शनलालसाः ॥१॥

VERSE 1 Meaning: "Oh King! In this way, the Gopis sang and wept bitterly in so many ways and being very eager to have the Darsan of our Lord Shri Krishna, began to weep again uncontrollably with a loud noise."

श्रीसुबोधिनी : पूर्वोक्तप्रकारेण सर्वाएव गोप्यः प्रगायन्त्यः प्रलपन्त्यश्च जाताः. अस्माभिर्रेकः प्रकार उक्तः, तास्तु चित्रधा विलापयुक्ता जाताः. यदा तयोरसाधनत्वं जातं तदा सर्वाः सम्भूय महद्रोदनं कृतवत्यः. रोदने निमित्तमाह कृष्णदर्शनलालसा इति, न तु स्वदेहरक्षार्थम् ॥१॥

SRI SUBODHINI: As told earlier, the Gopis began to sing and weep, in so many ways, but Shri Sukadeva says, that he has described in this verse, about one of their ways of "weeping" only. Even after this, when the Lord did not manifest Himself, the Gopis got the realization (Jnana) that this "singing and weeping" will not be able to make the Lord "appear" before them and give them His "Darsan". Thus they all joined together and began to weep in a very loud way. Why did they do this sort of loud weeping? Our Shri Mahāprabhuji clarifies this by saying, that the Gopis were very eager to have the Darsan of our Lord and hence they wept together in a very loud way! They did not weep for the protection of their bodies at all!

Afterwards, our Lord, became Shri Krishna again after manifesting Himself as Lord Brahma, Lord Vishnu and Lord Siva. This is explained in the next verse.

[Shri Shyam Manohar Goswamiji's Explanation given below. (After partial change in words from Mr. James D. Redington's book on "Vallabhacharya on the love games of Shri Krsna").

Here the reference is made to our Lord having become "Shri Krishna" again after becoming Lord Brahma, Lord Vishnu and Lord Siva. Lord Brahma always creates. This is his primary work. So he created "love" in the minds of the Gopis. Lord Vishnu protects and preserves, what is created by Lord Brahma. Hence the Lord progressed and developed this "love" (Bhakthi) in them for Shri Krishna. Lord Siva is supposed to destroy, what has been created. Hence, here Lord Siva destroys the gross and dross of the Gopis' "desire" for the Lord — but preserving their total Bhakthi to our Lord — as Lord Siva is considered as the highest of Lord Vishnu's devotees. (VAISHNAVAANAAM YATHA SAMBHUHU).]

ततो भगवान् ब्रह्मा विष्णु रुद्रश्च भूत्वा पुनः कृष्णएव जात इत्याह तासामाविरभूदिति.

तासामाविरभूच्छौरिः स्मयमानमुखाम्बुजः ।

पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ॥२॥

VERSE 2 Meaning: "When the Gopis began to weep, together, with a loud sound, our Lord who is the scion of the Sura clan, with a soft, sweet smile on His lotus like face, exhibited an ethereal beauty which will infatuate even the Lord of love (Kāmadeva), wearing the garland with the forest flowers and His brilliant Pitāmbara dress, manifested Himself in the midst of the Gopis."

श्रीसुबोधिनी : तासां मध्यएव भगवानाविर्भूतः मायाजवनिकां दूरीकृत्य भगवान् प्रकटो जातः यतः शौरिः शूरस्य पौत्रः, शौर्यमत्र प्रकटनीयमिति, सर्वेषां दुःखनिवारणार्थमेव यदुवंशोऽवतीर्ण इति. तदा तासां दोषनिवृत्त्यर्थं स्मयमानं मुखाम्बुजं यस्य, ईषद्धसन्मुखः तासां वैक्लव्येन सन्तुष्टः. स्मितयुक्तं स्मयमानं, स्मयमानाभ्यां वा सहितं, मुखाम्बुजं यस्य, भक्तानां दोषो भक्तेभ्यो निर्गतो भक्तौ समायातीति ज्ञापनार्थम्. तदानीन्तनं रूपं वर्णयति

पीताम्बरधर इति, पीताम्बरं हास्यसङ्कोचार्थं हस्ते धृत्वा तिष्ठति. अथवा व्यापिवैकुण्ठरूपेण एवात्कालं लक्ष्म्या सह रमणं कृत्वा तेनैव रूपेण प्रादुर्भूतः. स्रग्वी वनमालायुक्तश्च. मध्ये ब्रह्मादिपूजां च गृहीतवान् लक्ष्म्या वा अतो विलम्ब इत्यपि सूचितम्. अतएव प्रथमश्लोके पूर्वाध्याये “श्रयत इन्द्रे”त्युक्तम्. इदानीं तु उपेक्षा कर्तुमयुक्तेति प्रादुर्भूतः. अत आगमनमुक्तमग्रे (यद्वा तत्र हेतुमाह विशेषणद्वयेन. इदानीमनाविर्भावे तु न रसो न वा कीर्तिः, स्वयं त्वाच्छादनेन रसत्वसाधकपीताम्बरधरः कीर्तिमयस्रग्वीश्च अतः प्रकट इत्यर्थः. अन्यथा तु भक्तानां स्वरूपतिरोधाने उक्तोभयाभावः स्फुट इति भावः.) ननु कन्दर्पेण कथं न वशीकृतः, स्वपृतना खिन्नेति, तत्राह साक्षान्मन्मथस्यापि मन्मथः. आधिभौतिको मन्मथः देवतारूपः. तत आध्यात्मिकः सर्वहृदयेषु साक्षान्मन्मथः. तस्याप्ययं मन्मथः आधिदैविकः, सर्वस्यापि सर्वत्वात्. अतः कन्दर्पोऽपि मुग्धः कन्दर्पस्याप्यशक्यमोहः कन्दर्परूपश्च. अतस्तासां दैन्ये प्रादुर्भूते तन्निवारणार्थं कामरूपमेव प्रकटीकृतवान्. अतस्तेन पूर्ववत् कामसम्पन्नाः ताः कृताः ॥२॥

SRI SUBODHINI: Our Lord is the grandson of King Sūrasena and hence, He decided to show, here, His bravery and valour. Moreover, He had manifested in the Yadu clan, only with a view to remove the sorrow of everyone. Hence with a view to fulfill all these actions, the Lord, removed His own “curtain” of Māya (illusion), and manifested Himself in the midst of the Gopis, as He was deeply touched by the humble and helpless “Bhāva” or attitude of the Gopis and their love for Him. With a view to remove all the “blemish” in them, He now exhibited on His lotus face, a soft sweet smile. [Shri Gosainji Prabhu Vittaleswara says in his Tippiani that our Lord exhibited this “soft sweet smile” to indicate, that there was no one like Himself (no parallel), who is blessed with Bhakthas of the type of Gopis!] (This is the “Satwik” “pride” of the Lord i.e. THE LORD BECOMES “PROUD” ONLY ON ONE OCCASION i.e.

WHEN HE SEES THE LOVING AND FAITHFUL BHAKTHI TOWARDS HIM ON THE PART OF HIS DEVOTEE, LIKE A FATHER FEELS FOR HIS OWN SON!)

All the “blemish” in the minds of the Gopis was instantly cleansed and removed by this Darsan of our Lord’s lotus like face. In other words, due to the loving grace of our Lord, the “blemish” of the Gopis got out of them and entered into the lotus face of our Lord, due to which, the Lord got great “pride”. [The reason for this, was the love of our Lord to His devotees. He thought within Himself that when the Gopis will pray for His grace of bliss, then He will confer His blessings not only on them, but also on His other devotees, and if not “bliss”, He will confer “liberation” too, on them.]

When the Lord “appeared” before them, Shri Sukadeva is giving us a detailed description of our Lord’s most charming and beautiful form! He was wearing the “brilliant” Pītambara dress. With a view to reduce the “laugther” (impact/sound thereof) our Lord was seen holding the corner of His dress in His hand and had partially covered His mouth! Or perhaps, up to now He was enjoying the companionship of Goddess Laxmi, with His all-pervasive Divine form, residing in His Holy abode of Sri Vaikuntam, and has now manifested Himself here!

When the Lord manifested Himself here, on His neck was seen the beautiful garland of wild flowers. This “garland” was the cause for our Lord coming late, as on the way, our Lord was stopped by Lord Brahma and others for worshipping and for doing Seva to Him, or Goddess Laxmi made this garland to be worn by the Lord! — and this had caused the delay! In fact, this is proved by the reference in the previous chapter, that Goddess Laxmi (1st

verse of chapter 31) had come away from Shri Vaikuntam to stay here at Vraja on a permanent basis! When Goddess Laxmi is illuminating and residing at Vraja, then, the Lord thought, that, He should not ignore her presence here, and hence the Lord enjoyed the companionship of Goddess Laxmi, on the way, He is used to her companionship at Shri Vaikuntam and also had manifested with her, in His chest, and wearing the garland of wild flowers in His neck! This made Goddess Laxmi very happy. This is the reason, that in the next verse, our Lord's "coming" is described. [Shri Gosainji Prabhu Villaleswara explaining the glorious significance of the Lord's manifestation and coming, says, that if the Lord was not to manifest in this Holy form here, now, then He would have not got the "bliss" (Rasa) from His devotees, which He was aiming at or desiring for! Why? In His "physical" absence the Gopis would have given up their life and the Lord would be forced to bear this "ill-fame". Moreover He would be denied the "bliss" (Rasa) of love of His devotees (the Gopis). Hence the Lord decided, that His manifestation was very important and necessary. The "bliss" which is held in secret and given in secret is really blissful and beneficial. Hence the Lord had worn His Pitāmbara dress with a view to keep His bliss as "secret". He was also seen wearing the garland which symbolizes His fame and name (Keerthi)]

"Women" represent the "army" of the God of love viz. Kāmadeva. If the "army" is suffering, then, victory for them is impossible. Hence, Kāmadeva, with a view to ensure his victory, thought it appropriate to make the Lord come under his own control and make the Lord also full of "desire" (KAAMI)? Answering this, our Shri Mahāprabhuji says that. "Our Lord is the cupid of cupids"

and Kāmadeva can never hope to make our Lord, under his own control!

“Desire” has three forms. The first category is the “physical” one which is present in this world and is celestial in character. The second type is the desire, which is in the heart of everyone (meta-physical in nature) and this is the desire, which is the word of cupid himself. There is the third, more subtle category of desire, which is Divine in character and which makes everyone act out of various desires! This is our Lord Himself, who is all love, present in the inner-most core of all beings. In fact all these are our Lord’s forms only as He is the All! Hence this celestial “physical” desire could not make our Lord come under his control. Instead, the Divine Lord of love viz. the cupid, got himself infatuated on seeing the most beautiful form of the Lord!

Our Lord Himself, on seeing the forlorn and humble nature of the Gopis, with a view to remove their sorrow, now manifested Himself with His Divine form of “desire” (Kaama) and this Divine form made the Gopis love the Lord more!

After the manifestation of the Lord, whatever happened is explained in the next verse by Shri Sukadeva.

ततो यज्जातं तदाह तं विलोक्येति.

तं विलोक्यागतं प्रेष्ठं प्रीत्युत्फुल्लदृशोऽबलाः ।

उत्तस्थुर्युगपत् सर्वास्तन्वः प्राणमिवागतम् ॥३॥

VERSE 3 Meaning: “On seeing their beloved Lord (who is more valuable than their own lives), all the Gopis, became happily wide-eyed! Through the immense joy generated by our Lord’s descent, all of them got up together, like the senses in a dead body get awakened through the ingress of the life force into them.”!

श्रीसुबोधिनी : तमागतं विलोक्य युगपत् सर्वा उत्थिताः पूर्वमाविर्भावमुक्त्वा अधुना यदागमनमुक्तं तद्विलोकनसमये स्वामिनीभावानुवादरूपम्. पूर्वमन्तःस्थितोऽधुना बहिरागत इति वा ज्ञापनाय तथोक्तिः. ननु किमाश्चर्यं भगवत्यागते उत्थिता इति? तत्र न ह्येताः सजीवाः स्थिताः किन्तु निर्जीवा इति वक्तुं दृष्टान्तमाह तन्वः करचरणाद्यवयवाः प्राणमागतमिवेति. प्रयत्ने हि एकमेवाङ्गं व्यापृतं भवति, प्राणं तु सर्वाणि सम्भूय, अतो बहुवचनं युगपदुत्थानार्थम्. उत्थानं पञ्चानां भाव्यं देहेन्द्रियप्राणान्तःकरणजीवानाम्. तत्र जीवस्यान्याधीनमुत्थानं परं तस्मिन्नागते सर्वाण्युत्तिष्ठन्ति. स तु भगवति प्रविष्टो भगवत्सङ्गे समागतो भगवत्युत्थित एवोत्थितः. अन्तःकरणं तु उत्थितमित्यत्र हेतुमाह प्रेष्ठमिति, अत्यन्तं प्रियो भगवान्, तं दृष्ट्वा उत्थितम्. भगवति या प्रीतिस्तया कृत्वा उत्फुल्ला दृक् यासाम्— अनेन प्रीत्या इन्द्रियाणामुत्थानम्. (एतासां विलोकनार्थमेवागमनमित्यागमनमात्रेण विलोकनमादौ सम्पन्नम्. उत्फुल्लता तु ततो भिन्ना. तस्याः पुष्पधर्मत्वेन तदुक्त्या दृशां कमलत्वं व्यज्यते. तत्र प्रीतेर्हेतुत्वोक्त्या इयदवधितत्कार्याभावेनाधुनैव तत्प्राकट्यं ज्ञाप्यते रवेरिव. विरहे सर्वतिरोधानादेतत्तिरोधानमप्यासीद्, अतएवाबलात्वमुक्तं कार्यमात्रं स्वसामर्थ्याभावज्ञापनार्थम्. दृष्टान्तेनैव प्राणानामुत्थानं, प्राणानां भगवान् प्राण इति. शरीरं तु पूर्वोक्ताभिलषितपदार्थत्वेन निरूपणाद् उत्थितमित्यत्र तमिति हेतुः) ॥३॥

SRI SUBODHINI: On seeing the Lord having come into their midst, all the Gopis got up at the same time. Through the verses 1 and 2, we have already seen the manifestation of our Lord, in their midst. Now through this verse (no.3) re-emphasis is made on the coming of our Lord once again. Shri Sukadeva has explained the various kinds of Bhāva or attitudes expressed by the Gopis on seeing the Lord's coming to them and having His Darsan. Shri Sukadeva meant actually, when he was describing the "first" manifestation of our Lord, is that the Lord had manifested Himself in the inner-mind of the

Gopis and established Himself there. Now, afterwards, He manifested Himself outside. That is why, the first coming is called as "manifestation" and this second reference is called as "His advent or coming". Thus the "first" was manifestation in their hearts and the "second" was actually physically appearing before them!

What is there to be wondered at, that the Gopis got up standing immediately on having the Darsan of our Lord? This is a very ordinary matter? Answering this, our Shri Mahāprabhuji says that, the wonderful aspect on this is due to the fact, that when the Lord came there, all the Gopis were as good as "dead" and a large group of Gopis, who were as good as "dead" were not supposed or could not stand up, but all of them stood up together at the same time! That is why, an example has been given to make us understand this better. When hands, feet and other parts of the body cease to move, as though the life force has left this body, then they cannot be used at all and that too, for getting up suddenly! But when the vital air or life force (Prana) enters into the body, then all the parts will move together by themselves. With one's effort, by moving them forcibly, one or two limbs can be moved, when there is no life, but all the parts of the body cannot be moved simultaneously. But on the ingress of Prāṇa or vital air (life-force) the entire body can be moved simultaneously. In the same way, the Gopis also, on the disappearance of our Lord, had become almost "lifeless" (as good as dead) as their "Jiva" (soul) aspect had gone back to our Lord. When the Lord came back, their "Jivas" also came back, along with Him, through which, they became alive and all of them stood up suddenly together! That is why, the plural gender has been used here (their Prāṇa and bodies). The reason for the standing up of their "inner-mind" is

specified here. It was due to our Lord being their "beloved" in a very intensive way! On seeing such an ardent beloved, their "inner-mind" also got up together. The reason for the "standing up" of their senses (Indriyas) also is being specified. The Gopis had so much love for our Lord and on having His Darsan, their eyes "blossomed" with blissful joy, and we have to understand, through this reference to the eyes, that all their senses also stood up, along with their "inner-mind" and the bodies! [Shri Gosainji Prabhu Vittaleswara has given his independent commentary here. Our Lord has come here for giving Darsan to the Gopis. They got their Darsan on His coming; but the "blossoming" of their eyes is a different matter. Usually "blossoming" takes place to the flowers only, through which one realizes, that the eyes of the Gopis were also like "lotus" flowers. Up to now these, "lotus flower like eyes" had no work to accomplish and, hence, they were not fully "blossomed" at all. Now the time for them to do some work has come, and it was necessary for them to "blossom"! The reason for this "blossoming" is their satisfaction (Priti). Up to now there was no "blossoming" in their eyes. Now our Lord has manifested Himself here. On the blossoming of the lotus flower, one can easily deduce the rise of the sun, (viz our Lord) in the same way, their delight and satisfaction also can be realized. When there is "separation" from the Lord, everything had disappeared (their joy, satisfaction etc.) and the "blossoming" of the eyes had also disappeared. That is why these Gopis were termed as "ABALA" i.e. they were not capable of doing any work at all!]

In the verse the words "like the ingress of vital air or life force" have been used, as an example, to denote that our Lord is the life of all other life-forces and on His

coming, the “vital air” (Prāna) of the Gopis also got up simultaneously!

In the verse the word “TAM” (Him) has been used, whose purport is that, as the Gopis had the desire to have the Darsan of our Lord and on His appearing before them, in His most pleasing “physical” form, it is said, that the “bodies” of the Gopis also stood up”. That is why the word “TAM” (i.e. for whom they had the desire) has been used — that on seeing “HIM”, they all got up together!

In this way, along with our Lord, the body, inner-mind, the senses, the life force etc. of the Gopis got awakened and all of them simultaneously stood up together. What happened next is being described by Shri Sukadeva in the following 5 verses.

एवमुत्थितानां भगवता सह स्थितानां कार्यमाह काचिदिति पञ्चभिः.

काचित् कराम्बुजं शौरेर्जगृहेऽञ्जलिना मुदा ।

काचिद् दधार तद्बाहुमंसे चन्दनरूषितम् ॥४॥

VERSE 4 Meaning: “One of the Gopi grabbed, with great joy, the lotus like Holy palms of our Lord and placed them on her own palm! Another Gopi took the hands, which were illumined and beautified with fresh fragrant sandal paste, and placed them on her own shoulders!”

श्रीसुबोधिनी : पूर्वमनेकविधा अपि भगवत्याविर्भूते सप्तविधा एव जाताः. एको भगवान् सर्वार्थे प्रकटीभूतः. तत्र या अग्रे स्थिताः ता अपि निकटस्थिता एव पूर्वमुच्यन्ते— शुद्धसात्त्विक्यः शुद्धरजोयुक्ता रजःसात्त्विक्यश्च निर्गुणाश्च, शिष्टाः सप्तविधा गण्यन्ते. काचिदत्र शौरेः कराम्बुजं मुदा अञ्जलिना अगृह्णात्. एकएव हस्तो भगवता प्रसारितः, “पीताम्बरधर” इति द्वितीयेन हौस्यनिवारणार्थं पीताम्बरग्रहणात्. बहुमानेन ग्रहणमञ्जलिना भवति. शौरेरिति वीरत्वज्ञापनाय. मुदेति पूर्वोक्तक्लेशव्यावृत्त्यर्थम्. अन्या

पुनस्ततोऽप्यन्तरङ्गा भविष्यामीति तद्बाहुमंसे दधार यथालिङ्गितैव भवति।
अग्रे एतस्या विनियोगो वक्तव्यः “भुजमगरुसुगन्धं मूर्ध्यधास्यत् कदा नु”
इति। अतएव तदीयो धर्मोऽन्तःस्थितस्तस्या निरोधं साधयिष्यतीति
चन्दनरूषितमित्युक्तं, चन्दनेन रूषितं लिप्तम् चन्दने हेतुः पूजा लक्ष्मीर्वा
पूर्वोक्ता ॥४॥

काचिदञ्जलिनागृह्णात्तन्वी ताम्बूलचर्वितम् ।

एका तदङ्घ्रिकमलं सन्तप्ता स्तनयोरधात् ॥५॥

VERSE 5 Meaning: “Another Gopi took, in her palm, the betel nut mix, which the Lord had partially chewed and tasted! Another Gopi, who was full of desire for our Lord, placed the Holy feet of our Lord on her bosom.”

श्रीसुबोधिनी : तथा ताम्बूलेऽपि। एवं सामग्रीप्रकटनेन तासां देवोत्तमानां च कृत्यं प्रदर्शितम्— एता आरोढुकामाः देवोत्तमास्ते पूजका इति। अतः काचित्ताम्बूलचर्वितमञ्जलिना अगृह्णात्, तस्याः ताम्बूलयोग्यतामाह तन्वीति, कोमलाङ्गी। एका पुनर्बहिःस्थिता साक्षात्सम्बन्धमलभमाना उत्थातुं वा अशक्ता उपविश्यैव तदङ्घ्रिकमलं स्तनयोरधात्, अनुत्थाने धारणे च हेतुः सन्तप्तेति, सा ह्यत्यन्तं विरहातुरा ॥५॥

एका भ्रुकुटिमाबध्य प्रेमसंरम्भविह्वला ।

घन्तीवैक्षत् कटाक्षेपैः सन्दष्टदशनच्छदा ॥६॥

VERSE 6 Meaning: “One Gopi, showed her anger arising out of her intense love for our Lord, by raising her eyebrows with a frown on her face. She bit her lips and glared at the Lord, as if she is about to kill Him, through her gaze”!

श्रीसुबोधिनी : एकेति, अन्या पुनर्दूरस्था तामसी तमसा भ्रुकुटिमाबध्य कटाक्षेपैः घन्तीव ऐक्षत्, अत्र सवर्णे वर्णलोपः, कटाक्षेपैरित्यर्थः।

This being the case, those Gopis who were situated or

प्रेम्णा सहितो यः संरम्भः क्रोधः तेन विह्वला सम्यक् दष्टः दशनच्छदो यया तादृशी च जाता. भुक्कुटिबन्धनेन चित्तकौटिल्यम्. प्रेमसहितसंरम्भेण इन्द्रियवैक्लव्यम् सन्दर्शने देहक्षोभः. घ्नन्तीवेति प्राणैर्बलस्फूर्तिः. ज्ञानसाधनमपि तस्या विकृतं— प्रान्तदृष्टिः कटाक्षः तत्रापि आक्षेपभावः. यथा वाचावगुरणं तथा कटाक्षाएव आक्षेपरूपाः निरन्तरं प्रवृत्ताः. तादृशभावस्य पूर्णत्वाय कालनियमनार्थं वा भुक्कुटिभङ्गः. स्वभावनियमनार्थं च संरम्भः. लोभनाशार्थं दंशः. मोक्षाभावार्थं ज्ञानवक्रता. प्रमाणनिराकरणार्थं हननमिति. यतो लौकिकी भक्तिः पुष्टा भवति. एतदर्थमेषा निरूपिता ॥६॥

एवमतिपुष्टां निरूप्य अत्युत्तमां निरूपयति अपरेति.

अपराऽनिमिषदृग्भ्यां जुषाणां तन्मुखाम्बुजम् ।

आपीतमपि नातृष्यत्सन्तस्तच्चरणं यथा ॥७॥

VERSE 7 Meaning: “Another Gopi (who had gone beyond the three qualities) without batting her eyelids, began to drink deep the bliss (Rasa) of the lotus like face of our Lord, but she could not get the full satiation, like the devotees and sages are never fully satisfied, through their devout contemplation of the Holy feet of our Lord.”

श्रीसुबोधिनी : एषा हि भगवद्दर्शनेन गतदोषा, अतो ध्यानेन भगवन्तं हृदये स्थापयितुकामा नेत्राभ्यां नेत्रद्वारा भगवन्तं हृदि स्थापितवती. अत्र लावण्यामृतं पेयं, मुखस्याम्बुजत्वोक्तेः. अनिमिषदृग्भ्यामिति पानकरणम्. द्रवदद्रव्यस्यान्तर्निवेशनं पानम्. मध्ये रसविच्छेदो भविष्यतीति अनिमिषदृग्भ्यां पानम्. नेत्रयोरञ्जलित्वं, लावण्यामृतस्य विरलत्वात्. प्रीतिसेवनमत्राभिप्रेतम्. यद्यपि आसमन्ताद्धर्मसहितं सर्वमेवाभिनिविष्टं स्वाधीनं जातं, यदैवेच्छति तदैव हृदये पश्यतीति, तथापि नातृष्यद् अलंभावं न कृतवती. तत्र हेतुर्विषयसौन्दर्यं न तु प्रयोजनाभावः प्रतिबन्धकः. एतदर्थं दृष्टान्तमाह सन्तः तच्चरणं यथेति. सन्तो हि जातकार्याः, तथापि चरणारविन्दे सहजो रसो, न तु किञ्चित्प्राप्तव्यं निवर्तनीयं वा ॥७॥

तं काचित्रेतरश्चेण हृदिकृत्य निमील्य च ।

पुलकाङ्गपगूह्यास्ते योगीवानन्दसम्प्लुता ॥८॥

VERSE 8 Meaning: "Another Gopi, entered into the heart of our Lord, through His eyes and through closing her own eyes, embraced the Lord and experienced great bliss and ecstasy and like a great Yogi immersed herself, in the Divine bliss of our Lord."

श्रीसुबोधिनी : पूर्वं लौकिकी पश्चाद् भक्तिमार्गानुसारिणी निरूपिता. इयं योगानुसारिणी अतोऽस्याः सर्वावयवे दृष्टिः. उभयोरेकीकरणम्, अन्यथा दृष्टिभेदः स्यात्. पूर्वस्यास्तु दर्शनमेव प्रयोजनम्. एषा विरलेति काचिदित्युक्तं, तं पूर्वोक्तं, "न खलु गोपिकानन्दनो भवानि"ति यया निरूपितम्. नेत्ररन्ध्रेणेत्येकवचनं रूपप्रवेशार्थम्. हृदि कृत्येति हृदि कृत्वा, असमासेऽपि ल्यप्. हृदिकृत्येत्यलुक्समासो वा. ततो "अन्तःप्रविष्टो बहिर्मा गच्छत्विति निमीलनं कृतवती, न हि तस्या बुद्धौ भगवान् बहिरवशिष्टोऽस्ति स्वकीयो वा भागस्तया गृहीत इति. चकारात् सर्वेन्द्रियनिवर्तनम्. ततोऽन्तरानन्दे पूर्णं पुलकाङ्गी जाता. केवलानन्देन पुलके गोपीत्वं न भविष्यतीति तदर्थं विशंपमाह उपगूह्यास्त इति. अयं रोमाञ्चः सात्त्विकभावे प्रविष्टो, अतएवान्तररूपगूह्यालिङ्ग्य आस्ते तामेव स्थितिं धारितवती अवस्थान्तराभावाय. ननु तस्या उत्तरत्र कार्य- भगवता सह सम्भोगः कर्तव्यः, आलापाः, गृहे च गन्तव्यमिति कथं तामेवावस्थां स्थापितवती? तत्राह योगीवेति, योगी हि तयैवाग्रं सर्वं कार्यं साधयति तथेयमपि तयैवावस्थया सर्वं साधनीयमिति स्थिता. किञ्च आनन्दसम्प्लुता आनन्दे निमग्ना, अतएव बहिःसंवेदनरहिता. संवेदनायामेव कार्यानुसन्धानं, न हि पूर्णं आनन्दं कश्चन कामोऽस्ति ॥८॥

SRI SUBODHINI: 4to8 Although previously, the Gopis were of several types and kinds, on the appearance of our Lord, now, they became of only 7 types or kinds.

Our Lord is "ONE" and He has now manifested Himself to confer on the Gopis His own "bliss" (Rasa). This being the case, those Gopis who were situated or

stationed, a little further away, from the Lord, came now near to our Lord, due to the reason, that our Lord had manifested Himself, although each of the Gopi felt that the Lord had manifested just before herself only! — as our Lord had given this experience to them, so that He can confer the “bliss” (Rasa) in Him.

The Gopis are of 7 kinds (Shri Gosainji Prabhu Vittaleswara has explained this clearly. Previously the Gopis were of many kind and due to this reason, the Gopis got many kinds of Bhāva or attitude, due to the appearance of our Lord earlier. On the disappearance of our Lord, they began to ask the trees etc. individually about our Lord's whereabouts! Through their words, we can easily conclude, that the nature of Gopis was of various kinds with Satwa and other qualities. But, now, when the Lord, Himself as “Dharmi” (as being Himself) along with His 6 Divine qualities, manifested (6 + 1) and the Gopis also attained the status, due to His grace and presence, of one-pointed discipline only i.e. the Gopis also became like our Lord only i.e. they also got into 7 categories, like the Lord Himself (our Lord + His 6 qualities). Our Lord's Divine form is full of bliss (Rasa) and hence His actions also are full of bliss. Now the Gopis became like our Lord and that is why references have been made about the “raising of eyebrows”, glaring, etc. which occur in the minds of the Gopis due to the Lord being of the form of Divine bliss and the total ingress of our Lord's form, into the Gopis!)

[The other way of categorizing these Gopis into 7 types is as under: (1) Pure Satwik. (2) Pure Rajasik. (3) Rajas-Satwik. (4) Satwik-Rajas. (5) Nirguna. (6) Pure Tamasik and (7) Due to the mixture of “Tamas” the four types of other Gopis. In this way, they have been catego-

rized into 7 types. These 7 types have been explained in the 30th chapter and also in this chapter (as Dharmi + 6 qualities). The Gopis are the same only, but due to their specific “Bhāva” or nature, they have been categorized in this way.]

Our Lord drew one of His hands near to the Gopis. At this time, one Gopi, with immense joy (due to the meeting with the Lord, the Gopi got great joy) took our Lord’s hands with both of her hands. Why did this Gopi take the hand of our Lord, by making her own two palms in the form of a greeting? Our Shri Mahāprabhuji explains the Bhāva or attitude for this action by saying that, accepting a “hand” through both of one’s palms shows great respect on the part of the holder. Our Lord had extended His one arm, in this way, so that, He can use His other hand to mute His laughter, by holding the corner of His Pitāmbar dress. Our Lord has been given the name of “Sauri” here, as our Lord has to exhibit His “valour” here.

Another Gopi thought, “Let me become more intimate than the previous one”. Hence, she took our Lord’s hand with the “sandal paste” and placed it in such a way on her shoulders, that it came to be seen, as though our Lord had just embraced her! In the coming portion of Sri Bhāgavatam dealing with the “song of the bee” (Bramarageeta) reference will be made to this Gopi only (in the verse — BHUJAMMM.KADA NU) as to how our Lord had accepted this action.

The quality of fragrance of our Lord’s sacred hand, remained in this Gopi and this remnants will make this Gopi attain “NIRODHA” in our Lord. That is why reference has been made to the hand as “with the

fragrance of the sandal paste". This "sandal paste" was offered by Lord Brahma, during His Seva to our Lord or it has been prepared and applied on the Lord by Goddess Laxmi herself.! In the acceptance of our Lord's half chewed "betel nut" also, we have to understand this Bhāva or attitude only.

Our Lord manifested Himself with His garland and fragrant sandal paste, with a view to show to the Gopis the "best" (UTTAM) Seva performed by Lord Brahma and Goddess Laxmi, and the enjoyment of the company of Goddess Laxmi by our Lord, has been also shown to the Gopis very clearly. The Seva done by the best of celestial gods viz. Lord Brahma and the Seva done by the Gopis are different from each other. Like the Gopis always wanted to be "one up" on the Lord, in the performance of their Seva to Him, whereas the celestial gods were always considering themselves as more lowly and humble in the performance of their service to our Lord.

Due to this, one Gopi took in her stretched out palm, the remains of the chewed betel nut from the mouth of our Lord. This Gopi was deserving to accept this, as she was a beauty with a most tender frame. Her skin was very soft (especially the lips) and our Lord will become very pleased seeing her getting more reddish and brilliant, due to the chewing of the betel nut (with pan leaves) which were got from the mouth of our Lord!

WE SHOULD NOTE HERE ONE IMPORTANT FACTOR – THAT EVERYTHING DONE BY THE GOPIS WAS TO PLEASE OUR LORD AND VICE VERSA!

Another Gopi, who was standing a little far away outside, due to which she could not actually get near to

Him or due to this sorrow of "separation" from the Lord, could not get up at all — this Gopi, with a view to remove her sorrow of her heart, which was literally burning her, took the Holy lotus like feet of our Lord and placed them on her bosom!

Another Gopi, who was also standing far away, was of the "Tamasi" type and due to this, she raised her eyebrows and glared at the Lord, through her angry eyes, as though she was determined to kill our Lord! In fact, this Gopi had become so much helpless and forlorn, as she had so much love in her heart for our Lord, that the same had become anger to our Lord, due to the separation from Him. This Gopi really had become afraid to the core and she had bit her lips too in this process! By raising her eyebrows, she showed her "distorted" nature. The anger which arises out of love is interpreted and understood as the "fear" in the senses (Indriyas). By biting her own lips, she was showing the sorrow in her body! Her eyes were glaring, as though she will kill our Lord! — through this we can understand that new strength has come into her life-force! Her knowledge also got distorted now to the extent, that her looks expressed the same sentiment like the one who threatens another of dire consequences! This she did, through her glaring eyes! — as though she is killing our Lord continuously! By closing her eyebrows, she showed her total anger of dislike to the Lord or to control the influence of the factor of "Kāla" (time). In fact she had expressed her anger, only with a view to control her own nature. She had bit her lips to destroy her greed (LOBHA). As she wanted to avoid "liberation" (MOKSHA), she created distortion in her "Jnana" or knowledge (i.e. this Gopi wants to be with the Lord and not get MOKSHA or liberation). Her glaring "looks" with

a view to kill our Lord was done, with a view to refute the "evidence" (scriptures) (Pramāṇa) of the scriptures and through this, she also wanted to strengthen her type of "worldly" Bhakthi to our Lord. With a view to explain such a nature only, this Gopi's reference has been made here.

[Shri Gosainji Prabhu Vittaleswara has explained the Bhāva or nature of this Gopi, in this way in his TIPPANI.

"Pride" is of two kinds. (1) Ordinary "pride" which can be removed through the words of the "beloved" or due to the efflux of time. (2) Intense "pride" which is very difficult to be removed. The "pride" of this "Tamasi" Gopi was the first one, but now she has expressed the intense "pride" of the second type. She had decided "even if my beloved puts "hundreds" of His efforts, I will not give up this pride".

That her "pride" should not be shattered due to the influence of a particular time, - hence the Gopi with a view to control the factor of Kāla or time, narrowed and knit her eyebrows together. But due to the words of the "beloved", usually the "lover" relinquishes her pride (as usually all the lovers are like this only). Hence with a view to avoid this "giving in" the Gopi took the help of anger to control this generous attitude of hers'. Due to all this, "the pride" continued to remain, without being destroyed or assuaged! There was no other way of controlling her generous forgiving nature, except through "anger"!

But, if one has "pride" then one has to bear the delay in uniting with one's beloved also. This "delay" will definitely give great sorrow. Even then, "pride" was continued, the reason being that she was helpless, deeply

forlorn and never for a moment, she thought of the consequences of her "pride". She could have got rid of her "pride" by remembering the bliss, which she had enjoyed with the Lord, in the first instance! But she did not want to get rid of her "pride" — hence she bit her lips, which is the symbol of her "greed" (LOBHA) for our Lord's bliss and due to this, she never had any more "desire" for the Lord and thus, she was able to keep her "pride" in tact!

Even though this Gopi, really had the strong desire to give up her "pride", she did not want to merge her "pride" in her beloved. Thus, she distorted her own knowledge and innermost will and retained her "pride"! now, and this merger with our beloved Lord, will take place, when the dawn of knowledge (Jnana) arises in her that the Lord is always situated in her heart only and at that time perhaps, her mind will get merged in the Lord. The purport of this is that "liberation" takes place only, when one's mind is able to get rid of all types of "blemish" (NIRDOSHA). But here, there was the need to show that the "devotion" of this Gopi was "worldly" by nature.

In this way, after describing this Gopi, who was the recipient of our Lord's abundant grace (KRIPA), Shri Sukadeva is describing the highest "best" type of Gopi, who had gone beyond all the three "GUNĀS" (NIRGUNA).

This "Nirguna" Gopi had become blessed with "NIRGUNATWAM" (i.e. going beyond the three Gunās) due to the grace of our Lord. She desired to establish our Lord, in her heart and through her eyes, she established our Lord, through her contemplation, in her heart. In what way did she do this? This is explained now. The

“nectar of beauty” which is always present, in the lotus face of our Lord, is so sweet to be drunk. This Rasa or “bliss” is liquid in form. That this flow is not interrupted from the Lord, this Gopi ensured, (the same,) by not “blinking” her eyelids.! She kept them open, so that the flow of this nectar is continuous and not blocked! Here this “drinking” of the nectar, through “love” (Prēma) is indicated. In this manner, as the Gopi had received this nectar, using her “unblinking” eyes, which acted as “the two — wide open hands” (Anjali). Our Lord entered into her fully, with all His qualities and stayed put in her heart, as though, He is dependent on her fully! She could now have “Darsan” of the Lord, whenever she desired to see Him! Yet she did not become fully satisfied. She continued to nurture her desire for Him, as the Lord was so very enchanting and beautiful and no one will ever feel satiated with Him or His Leelas (as in this world, everything passes through the stage of “satiation”!) This is explained through an example. Like the “saints and sages” never get any desire to attain any object nor they ever get into a situation, wherein, they have to give up anything (as they do not seek anything in the first instance, at all), as all their “desires are already fulfilled” — through the bliss of our Lord! But these saints, although bereft of all types of desires, keep up, with them, this “One” desire for the bliss of our Lord’s Holy feet, at all times and in a natural way. In the same way, this Gopi also, continued to have the desire to constantly drink the “nectarian beauty” of our Lord as she never got fully satisfied with this!

Another Gopi, who was standing far away, who was also like the previous “NIRGUNA” Gopi, followed the path of devotion, and she also undertook the practice of

“Yoga”, through which, through her “Yogic” practices, she began to establish our Lord in her heart, which is explained by Shri Sukadeva, as follows.

In the first 6 verses, a description of the “worldly” (LOUKIK) type of Gopi has been given. In the 7th verse, a description of the Gopi, who followed the traditional path of devotion has been made. Now, in this verse, a description of the Gopi, who followed the “path of Yoga” is being given. Due to this, this Gopi always fixed her eyesight on all the parts of our Lord’s most beautiful form. She had joined her “eyesight” with the form of our Lord, in such a way, that there was “complete union” of the two! The first Gopi was satisfied with having “Darsan” of the Lord, through her eyes only. But this Gopi, is very rare — that is why Shri Sukadeva has described her as “special or rare”. In this verse, the word “Him” (TAM) has been used — to denote that this particular Gopi had described the Lord as “Oh! Lord, You are not only the son of Nandagopa”! She now had welcomed and received the Lord, through her eyes, into her heart. She then closed her eyes, so that the Lord will not be able to go out of her heart at all! She got the Bhāva or attitude, that the Lord was not there in the “outside” at all and “I have now kept our “full” Lord (i.e. the entire Lord Himself) in my heart only”. It looked as though, she has taken her own “part” (portion) of the Lord, into herself. She now took great care, in closing her eyes, so that the Lord will not go out at all!

In the original verse the word “and” (Cha) used denotes, that when the Lord was kept securely by the Gopi, in her heart, the various tasks being attended by the other senses (Indriyas) also got “closed”. In other words they became quiet or “liberated”. Their “inner-mind” was

totally flooded with the Divine bliss of our Lord and they all expressed horripilation in their bodies. This horripilation was not just due to the experience of the bliss of our Lord, but it was due to another reason. If this was caused by the bliss of her "Atma" then she would cease to be a Gopi. Hence, with a view to clarify this further, Shri Sukadeva uses the words "the Gopi had embraced the Lord" — that this horripilation was of the "Satwik" nature and that is why, this Gopi got immersed herself in embracing the Lord, through her "inner mind"! As she was not eager to experience any other state of mind, she remained steadfast holding on to this experience of being one with the Lord, in a very determined "embrace".

If this Gopi was, in this manner, immersed in this "meditative" union with the Lord, how can she, then, participate with our Lord's Divine Leelas of being together, talking to Him etc. or even go back to her house? Our Shri Mahāprabhuji, replying to this, says that, like a Yogi, although established in His own self, is able, to attend to the performance of several tasks, simultaneously, this Gopi also will be able to attend to all of her other tasks also. Especially it is said that, this Gopi is "immersed in our Lord's bliss" (ANANDA-MAGNA) and she has no knowledge about anything outside at all. When she becomes aware of the "outside" only, there will be the necessity for her to attend to the various tasks on hand. When the Gopi has attained the "fullness" of our Lord's bliss, then there is no "task", which remains for her to be completed.

In this way, after describing the various special "actions" done by the individual Gopis, now, Shri Sukadeva is explaining the "goal" or "ideal" which was common to all the Gopis, through the next verse. [Up to stanza 4to8]

एवं विशेषाकारेण कृत्यमुक्त्वा सर्वासां सामान्याकारेण प्रयोजनमाह सर्वास्ता इति.

सर्वास्ताः केशवालोकपरमोत्सवनिर्वृताः ।

जहुर्विरहजं तापं प्राज्ञं प्राप्य यथा जनाः ॥९॥

VERSE 9 Meaning: "All the Gopis, became immersed in the Lord's Divine Aananda (bliss), arising out of the great festival of having got our Lord's Darsan!; like the human beings get rid of their sorrow on having the Darsan of holy and wise Mahātmās! — in the same way, the Gopis too, on getting the Darsan of our Lord Kesava, got rid of the sorrow, which was tormenting them, having been caused by such a long "separation" from our Lord."

श्रीसुबोधिनी : यो हि बलिष्ठरजस्तमोभ्यां व्याप्तयोरपि फलसम्पादकः तस्य क्षुद्रगुणक्षोभयुक्तानामासामुद्दारे कः प्रयास इति वक्तुं केशवेत्युक्तम्. तस्य योऽयमालोकः आलोकनं प्रकाशो वा अन्तर्बहिः. अतएव सएव परमोत्सवो, यथा लौकिकानां महाराज्यप्राप्तिः पुत्रोत्सवो वा. तेन निर्वृताः सर्वाएव जाताः. एवं तासामिष्टसिद्धिरुक्ता, अनिष्टनिवृत्तिमाह जहुर्विरहजमिति. नन्वेवं सति मुक्ताएव ता भवेयुः; नहि संसारे निवृत्ते भगवत्साक्षात्कारेण परमनिर्वृतौ सत्यां कश्चन पुरुषार्थोऽवशिष्यते, तत्राह प्राज्ञं प्राप्येति. प्राज्ञः सुषुप्तिसाक्षी. स्वाप्यये भगवदाविर्भावो निरूपितः. तत्र च जीवानां प्रवेशो वासनासहितानाम्. तं प्राप्य यथा जनाः अधिकारिणो मनुष्याः पुनरायान्ति एवमत्राप्यागमिष्यन्तीति भावः. यतो जनाः जायमानाः, न तु उत्तमाधिकारिणः. स्वसम्बन्धख्यापनार्थमेव परं भगवान् प्रकटः ॥९॥

SRI SUBODHINI: Our Lord is "Kesava" — He is capable of conferring benefits even on persons who are very deeply infected with the qualities of Rajas and Tamas. What is there then anything "special" that the Lord has to exert or put efforts to bless these Gopis, who are not affected, in a serious way, by these qualities at all?

In other words no great effort is needed (on the part of our Lord) for blessing these Gopis, who are always free of these "limiting" qualities! (GUNĀS) (i.e. the Lord need not take much trouble for this, as the Gopis are by themselves "worthy" and "deserving" of His grace).

They now celebrated the festival of having got the Darsan of our Lord Kesava, both inside (in their hearts) and in the "outside" in a brilliant way! — like usually it is considered as a "festival" when someone attains great prosperity (of property — rulership) or the birth of a son, in this world! Through this "festival" everyone became immersed in the Divine bliss of our Lord. In this way, they attained to whatever they have been aspiring for — the fulfillment of their desire! In this verse, the elimination of what was "undesirable" is being described. In fact, it is "liberation" indeed, when one attains everlasting welfare, after the destruction of one's sorrow. But here the Gopis were not "liberated". In fact after attaining the bliss of our Lord, there is nothing left to be attained. Even then, why did the "liberation" not take place? This question is answered in this verse, through the words, "having attained a great and holy noble soul". The words, "PRĀGJNA" (wise saintly person) is used to indicate the "witness" of the "deep sleep" stage of everyone (SUSHUPTI). In the Brahmasutrās (1 - 1- 8) it is specified that in "SWAPYAYA" or deep sleep "the manifestation of the Lord takes place". But, usually all the souls enter into this "deep sleep" along with their own individual desires, attitudes and views and due to this, although the souls do attain the Lord, during this stage, they come back from this attainment of the Lord, due to their attachment to this world. Here also, the idea is that this Gopi also will return to her usual mind - just like all

others do! The word “Jana” (people) has the meaning of “that which will happen all the time” — i.e. they will take birth after birth, being not entitled or deserving for being blessed with “liberation”. But here it is different, our Lord has manifested Himself, only with a view to make them realize His relationship with them.[Shri Laloo Bhatji in his “YOJANA” has explained the purport of the Lord’s Holy name of “Kesava” i.e. this consists of 3 words viz. “Ka + Esa + Va”. Ka means Lord Brahma; Esa means Lord Siva and “VA” means “He who blesses with liberation”. Thus our Lord is the conferrer of liberation to Lord Brahma and Siva too.]

After describing the “action, which the Gopis did to our Lord, Shri Sukadeva is now describing, through the next verse, what the Lord did for the Gopis.

एवं तासां कृत्यमुक्त्वा ताभिर्भगवत्कृत्यमाह ताभिरिति.

ताभिर्विधूतशोकाभिर्भगवानच्युतो वृतः ।

व्यरोचताधिकं तात पुरुषः शक्तिभिर्यथा ॥१०॥

VERSE 10 Meaning: “Oh son! (addressing king Parikshit). Our Lord Achyuta was now being seen, very brilliant, surrounded by the Gopis like a person who is endowed with all his powers.”

श्रीसुबोधिनी : तासां सम्बन्धे प्राकृतीनां भगवतोऽन्यथात्वं शङ्क्येत, तन्निवर्त्येत. अन्यथा स्वार्थमेव भगवत्तिरोधनं स्यात्, “स नैव व्यरमत, तस्मादेकाकी न रमत” इति श्रुतेः लोकोऽपि केवलं भगवन्तं पश्यन् न निर्वृता भवति किन्तु सर्वशक्तियुक्तं परं, “पुंसः स्त्रियाश्च रतयोः सुखदुःखिनोर्न”ति वाक्यात्. पूर्ववत् ता दुःखिताश्चेत् तदोत्तमता न भवतीत्याह विधूतशोकाभिरिति. ताः पूर्वोक्ताः; गुणास्तासामुक्ताएव, सर्वथा प्रपन्ना इति. मध्ये शाकूः समजनि. तस्मिन्निवृत्ते यथापूर्वमेव ताः. भगवांश्च पङ्गुणैश्चर्ययुक्तः. तथापि प्राकृत इव यदि परिच्छिन्नकामः स्यात् तथापि

वैलक्षण्यात् न रोचते, भगवाँस्तु पूर्णकाम इत्याह अच्युत इति. अतः ताभिर्वृतः अधिकं व्यरोचत सहजापेक्षया. उक्तार्थविश्वासेन हि श्रोता वक्तारं पुष्पातीव पितृव पुत्रं स्वार्थम्. अतएवाग्रेऽतिगुप्तार्थकथनेन वक्ता श्रोतारं सुखयति, अन्यथानधिकारिणं मत्वा न वदेदलौकिकमर्थम्. प्रकृते चास्मिन्नर्थे राज्ञो विश्वासं दृष्ट्वातिसन्तोषेण स्नेहेन, न पितृत्वेन, सम्बोध्यति तातेति. नन्वेवं सति भगवत्कान्तेः तारतम्यात् सहजत्वं न स्याद्, अत आह पुरुषः शक्तिभिर्यथेति. यथायं प्राकृतोऽपि पुरुषः सर्वसामर्थ्येषु लीनेषु लोकप्रतीत्या न रोचत इव, स चेत् क्रियाज्ञानादिशक्तीराविष्करोति तदाधिकां रोचते, तथा अयमपि भगवान् रोचमानएव प्रकटासु शक्तिषु गोपिकासु सर्वप्रतीत्या भावुकानामप्यन्तःकरणेन अधिकं व्यरोचत अतिसौन्दर्यं प्राप्तवान्. ततो भगवान्, परमानन्दयुक्तः स एव, “एष ह्येवानन्दयाती”ति श्रुतेः ॥१०॥

SRI SUBODHINI: If the Gopis were “worldly” then, due to His relationship with them, our Lord also would have become “worldly” through which the “supernatural” brilliance of our Lord would have become hidden. But this is not the case at all, as the Gopis were not “worldly” or “materialistic”! Hence, due to their relationship, the “supernatural” brilliance of our Lord also did not get affected in any way. If the Gopis were, indeed, worldly, our Lord would not have kept any relationship with them. If this was so, we should then regard the “disappearance” of the Lord as having been caused by the fear of the Lord, that, if He did not get away, from the Gopis, then, He will be definitely standing to lose His “supernatural” brilliance. (But this is not the case either). But the words used by Shri Sukadeva in this verse is very revealing that the “Lord shone more brilliantly on being surrounded by the Gopis”. Shri Sukadeva, by using these words, has proved, beyond all doubts, that the Gopis were not “worldly” at all! The Vedas say, “He never

enjoyed by Himself. One cannot enjoy by Himself alone" — these sayings of the Vedas become proved, when the Lord enacts His Divine blissful Leelas with the Gopis, regarding them as being "blemish free".

That the Lord after seeing the "worldly" nature of the Gopis thought, "I will also become "worldly" if I continue My relations with the Gopis" — this sort of "selfish" motive did not inspire our Lord to "disappear". In fact, the Lord had "disappeared" only with a view to give them His own blissful self in a very special way.

In this world also, people do not become fulfilled on seeing our Lord only but become happy on seeing the Lord along with His entire gamut of powers.

In the scriptures it is said that, "When the husband becomes happy and his wife is not happy", this sort of "union" or meeting does not lead to bliss and joy. But when the wife is happy and the husband is unhappy, even here this "meeting" does not lead to any joy at all. Their "union" becomes beneficial and blissful only when both of them are bereft of sorrow of any type. That is why it is said, that our Lord began to shine more brilliantly, due to His meeting with those Gopis, whose sorrow and pain (due to separation) had ended completely and they were very joyful and happy. These Gopis, moreover, had always completely surrendered to our Lord. They had experienced also the sorrow due to "separation" from the Lord, a short while ago. Now that, their sorrow has been completely destroyed, they regained their usual status as being "joyful and happy". Our Lord of course does not pass through these stages of pleasure and pain, as He is always invested with the six Divine attributes. Even then, if He were to become "worldly" and have the "desire"

like them, then being different from the Gopis (who were not "worldly"), He would not shine with "brilliance" at all!

In this verse, Shri Sukadeva has referred to our Lord with the Holy name of "Achyuta" to indicate that our Lord is "One who has all His desires fulfilled at all times" (POORNAKAMA). Hence, surrounded, by the Gopis, He began to shine "more" brilliantly than He is, usually! i.e. the Gopis now, due to their love and "non-worldly" nature enhanced His brilliance, like the "powers" (Shakthi) enhance a person's brilliance!

The word "Thatha" (son) has been used in this verse. Like a father protects his own son (although for his own selfish ends) and also like a "hearer", expresses his faith in the "speaker" for the fruition of his own selfish interests, here also Shri Sukadeva has used this word with a specific meaning, to express his special affection as a father to his son, or as an ideal speaker to his hearer, out of great joy and admiration for the king, who, in the eyes of Shri Sukadeva, was like an ideal son and a good hearer, who has complete faith in his words. It is usual for the speaker to even impart the highest secret truths to his hearer, who has great faith in the speaker and the speaker, being overjoyed by seeing the faith of the hearer treats him as being "deserved" and imparts him even matters and meanings of a "supernatural" kind!

If someone were to deduce, that the Lord was now shining more "brilliant" only due to the presence of the Gopis, then due to this, the "natural brilliance" of the Lord will not be there, and thus the Lord will become one, who gets affected by others (which is not the case). Removing this doubt, our Shri Mahāprabhuji has referred